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VIRGILII ÆNEIDOS,

LIB. XII.

WITH

LITERAL TRANSLATION,

And English Notes.

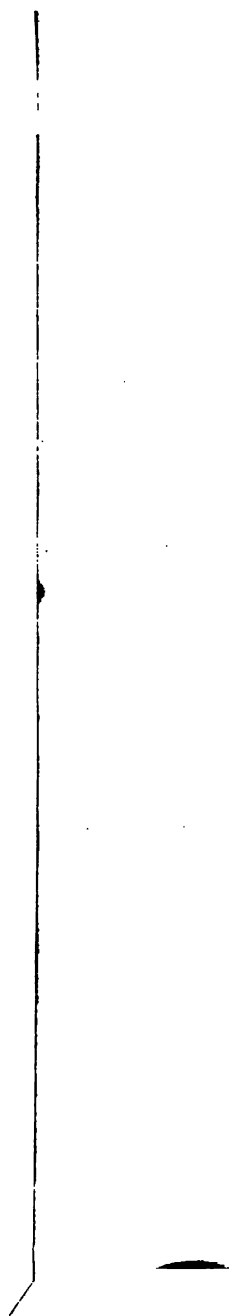
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VIRGILII ÆNEIDOS

LIB. XII.

WITH ENGLISH NOTES,

AND A

LITERAL TRANSLATION,

FROM THE TEXT OF HEYNE, FORBIGER, WAGNER,

AND OTHERS.

BY J. D. DENMAN, B. C. L.,

Of St. John's College, Cambridge.

CAMBRIDGE:—J. HALL & SON, AND E. JOHNSON;

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M.DCCC.LVII.

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TO THE REV. DR. SMITHERS

(OF PARK PLACE, GREENWICH,)

AS AN EARNEST BUT INADEQUATE ACKNOWLEDGMENT

OF THE SERVICES RENDERED BY HIM

TO CLASSICAL LITERATURE

IN THE PUBLICATION OF THE

'CLASSICAL STUDENT'S MANUAL;'

AND AT THE SAME TIME

IN EVER GRATEFUL REMEMBRANCE

AND RECOGNITION OF BENEFITS RECEIVED FROM HIM

NOT TO BE REQUESTED BY WORDS,

THIS LITTLE VOLUME

IS MOST AFFECTIONATELY DEDICATED

BY AN

ELDER PUPIL.

LONDON,
June 9th, 1857.



ERRATA ET CORRIGENDA.

- Brief Memoir of Virgil, page 4. l. 2. for 'Mæcenas' read 'Mæcenas.'
- Page 3. l. 26. for 'hoc,' read 'hæc.'
5. l. 79. for 'Rutuli,' read 'Rutulâm.'
6. l. 106. for 'aut,' read 'et.'
- Note 100. l. 5. for 'was,' read 'is.'
- Page 10. l. 178. for 'Saturnia conjux,' read 'Juno.'
- Note 181. l. 4. for 'intulit generalitatum,' read 'generalia intulit.'
- Page 12. l. 207. for 'neque,' substitute 'nec.'
- Note 206—215. l. 3. 'σκήπτρον.' l. 25. for 'threats,' read 'throats.'
- Page 13. l. 231. 'Troës.' Note 245. l. 5. dele, after 'præsentius.'
16. l. 298. for 'Corynæus,' read 'Corinæus.'
16. Note 296. l. 11. read 'a wretched Dacian captive.'
21. l. 393. for 'numera,' read 'munera.'
- Note 401. l. 4. 'Pæ-on-nii,' read 'Pæ-on-in.'
- Page 23. l. 435. Alii sic interpungunt:.
- Note 430. l. 15. 'γένοι.'
- Page 25. Note 480. l. 3. for 'ne,' read 'nec patitur.'
26. 506. l. 4. dele 'the.'
27. l. 515. Distinguunt quidam sic.
- Page 28. l. 538. for 'Cretheu,' read 'Creteu.'
30. l. 574.—'omnes' = 'omnis.'
32. l. 620. for 'Heu,' read 'Hei.'
35. l. 679. for 'neque' read 'nec.'
- Page 37. Note 709. l. 5. for 'hoc carmen,' substitute 'hunc versum.'
41. l. 794. Either 'Æneam,' or 'Ænean' may be read; the latter, however, seems *generally* preferred.
43. l. 825. for 'vestem,' most copies give 'vestes.'
50. Note 936. l. 2. for 'stretched,' read 'stretch.'

BRIEF MEMOIR OF VIRGIL,

FROM THE MOST AUTHENTIC AND APPROVED SOURCES.

VIRGIL was born at Mantua, in the first Consulship of Pompey the Great, and Licinius Crassus, in the year of Rome 684, sixty-nine years before the birth of Christ, on the fifteenth of October, which the Latin Poets observed annually in commemoration of his birth. His father Maro was but a mean person of no extraction; but his mother, whose name was Maia, was nearly related to Quintilius Varus, who was of an illustrious family.

He passed the first seven years of his life at Mantua; thence he went to Cremona, where he lived to his seventeenth year; at which age, as was usual among the Romans, he put on the *Toga virilis*, or the dress assumed in token of manhood, Pompey and Crassus happening that year to be, a second time, Consuls.

From Cremona he went to Naples, where he studied the Greek and Latin languages with the utmost application and assiduity; after that, he applied himself closely to the study of Physic and the Mathematics, in which he made a very great proficiency.

After he had spent some years at Naples, he went thence to Rome, where he was soon taken notice of by some of the great men at court, who showed the high esteem they had for him by introducing him to Augustus. But whether Virgil did not like the hurry and bustle of a court life, or the air of Rome did not agree with his sickly constitution, is uncertain; however, he retired again to Naples, where he set about writing

his *Bucolics*, chiefly with a design to celebrate the praises of Pollio, Varius, and Gallus, who recommended him to Mæcenas, by whose interest he was particularly exempted from the common calamity of the poor Mantuans; whose lands, as a reward to the veterans for their bravery at the battle of Philippi, were divided among them, Virgil's only excepted; as appears by the first *Eclogue*, wherein he expresses the utmost gratitude for so singular a favor, in such a manner as ingratiated him more and more with Augustus. It is said he spent three years in writing his *Eclogues*; and had he spent as many more, the time would have been well employed, that produced the finest *Pastorals* in the Roman, or perhaps, any other language.

Italy being now reduced to the utmost extremity, the grounds lying uncultivated, and the people in want of the very necessities of life, the natural consequences of a civil war; Mæcenas, sensible of the great genius and unbounded knowledge of Virgil, set him about writing the *Georgics*, for the improvement of husbandry, the only means left to save Italy from utter ruin; in which Virgil succeeded so well, that after their publication Italy began to put on a new face, and everything went well. For the *Georgics* are not only the most perfect of all Virgil's Works, but the rules for the improvement of husbandry are so just, and at the same time so general, that they not only suited the climate for which he wrote them, but have been found of such extensive use, that the greatest part of them are put in practice in most places of the world at this very day. Virgil was now thirty-four years of age; having spent seven of the prime of his years in composing this inimitable poetical treatise on agricultural subjects.

After a few years respite, he set about the *Æneid*, when turned of forty; though it is generally believed he laid the foundation of that great and arduous work earlier, to which he seems to allude in *Eclogue* vi. 3—5. "*Quùm canerem reges et prælia, Cynthus aurem Vellit et admonuit: Pastorem, Tityre, pingues Pascere oportet oves, deductum dicere carmen.*"

Virgil, in writing the *Æneid*, has not only given Augustus's character under that of *Æneas*, but has wrought into his Work the whole compass of the Roman history, with that of the several nations, from the earliest times down to his own; and *that* with such exactness as to deserve the title of the Roman Historian, much better than Homer* did that of writer of the Trojan War; most Romans, in any controverted point submitting rather to his authority than to the most learned historians.

The *Æneid* is an Epic Poem, which being the nobler composition in poetry, requires an exact judgment, a fruitful invention, a lively imagination, and an universal knowledge, all centering in one and the same person, as they did in Virgil, whose intellectual excellence has been the admiration of all mankind. Virgil spent about seven years in writing the first six books of this admirable poem, some parts of which Augustus and Octavia longed to hear him rehearse, and hardly prevailed with him, after many entreaties. Virgil for this purpose selected the Sixth, as in it he had inserted the funeral panegyric of young Marcellus (who died a little before that), whom Augustus designed for his successor, and who was the darling of his mother Octavia, and indeed of all the Romans; and after the poet had recited the inimitable lines, Bk. vi. 868—881; which are as follow: "*Ostendit terris hunc tantum fata, neque ultra esse sinent. Nimum vobis Romana propago Visa potens, Superi, propria hæc si dona fuissent. Quantos ille virum magnam Mavortis ad urbem Campus aget gemitus! vel quæ, Tiberine, videbis Funera, quum tumulum præterlabere recentem! Nec puer Iliacæ quisquam de gente Latinos In tantum spe tollet avos; nec Romula quondam Ullo se tantum tellus jactabit alumno. Heu pietas! heu prisca fides! invictaque bello Dextera! Non illi quisquam se impunè tulisset Obvius armato; seu quum pedes iret in hostem, Seu spumantis equi foderet calcaribus armos:*") he at last surprises them with the

* "Conditor Iliados cantabitur, atque Maronis Altisoni dubiam facientia carmina palmam." Juv. Sat. 11.

noble lines immediately following those just cited ;—" *Heu miserande puer ! si quâ fata aspera rumpas, Tu MARCELLUS ERIS.*" At which most pathetic and affectionate allusion the Emperor and Octavia burst into tears, and Octavia fell into a swoon. Upon her recovery she ordered the Poet ten sesterces for every line, each sesterce making about seventy-eight pounds in our money.

In about four years more he finished the *Æneid*, and then set out for Greece, where he designed to revise it at his leisure ; proposing to devote the chief of the remaining part of his days to philosophy, which had been always his favourite study.

But he had not been long in Greece, before he was seized with a lingering distemper, being naturally of a weak constitution. Augustus returning about this time from his Eastern expedition, Virgil was willing to accompany him home ; but he no sooner reached Brundisium, than he died there, in the year of Rome, 735, and in the fifty-first year of his age, and was buried at Naples, where his tomb is shown to this day.

He was one of the best and wisest men of his time ; and in such popular esteem that, *one hundred thousand Romans** rose up when he came into the Theatre, showing him the same respect they did Cæsar himself ; and as he was beloved in his life, he was universally lamented at his death. He went out of the world with that calmness of mind that became so great and excellent a man, leaving Augustus his executor, who committed the care of publishing the *Æneid* to Tucca and Varius, strictly charging them, neither to cancel, nor add one word, nor so much as fill up the breaks or half verses.

A little before his death, *it is said*, he wrote this inscription for his monument :—

"MANTUA ME GENUIT; CALABRI RAPUERE;

TENET NUNC

PARTHENOPE: CECINI PASCUA, RURA, DUCES."

* Tacitus, *Dialogo de Orat.* 'Testis ipse populus, qui, auditis in theatro versibus Virgilii surrexit universus, et fortè præsentem spectantemque Virgilium veneratus est sic quasi Augustum.'

SUMMARY.

TURNUS perceives that all his hope now must rest in himself, and determines to meet *Aeneas* in *single combat*; and informs him of his purpose—106. *Aeneas* accepts the *terms*, which are solemnly *ratified* on both sides—215. This course of things is *interrupted by Juno* through the nymph *Juturna*, sister of Turnus, assuming the form of Camers—243: and first of all *Tolumnius* the augur, having interpreted falsely, slays a son of Gylippus with a spear—276. A general *rush* to arms — 310. *Aeneas* while endeavouring to recall his forces, is *wounded* by an arrow from an unknown hand, and is compelled to retire from the battle—323. Turnus takes advantage of the occasion offered, and deals much carnage among the enemy—383. Venus cures her son by the herb *dictamnus* obtained from Cretan Ida—429. *Aeneas* having *recovered* strength, and having briefly exhorted Ascanius to valour, demands Turnus by name to the combat—445. But when Turnus did not make his appearance (for *Juturna* had taken the place of his charioteer Metiscus, and was detaining him in a different part of the field, to prevent the meeting of the heroes)—485, *Aeneas* slays many—553, and forms the design of *storming* the city: accordingly leading his army to the walls he begins to set fire to the out-works—592. Then *Amata* believes that Turnus is slain, and in despair hangs herself—613. These proceedings being related to *Turnus*, seeing no hope of success, he *challenges* *Aeneas* according to the terms already made—696. In this encounter *Aeneas gains the advantage*, and is almost bent to compassion by the entreaties of Turnus, when, beholding on his shoulders that identical *belt* which he had taken from the lifeless body of Pallas, he is suddenly inflamed with the anger of revenge, and plunges the sword into his breast. *Heyne.*

ÆNEIDOS

LIBER DUODECIMUS.

ARGUMENTUM.

ATTRITIS in duobus et iis adversis prœliis Latinorum viribus, animisque eorum fractis, Turnus, uti omnem spem suam in se ipso sitam videt, frustra dissuadente Latino, reginaque multis eum cum lacrimis nequidquam retinente, singulari certamine cum Ænea dimicare statuit: ejusque rei Æneam per quendam ex suis, Idmonem nomine, facit certiores—106. Accipit conditionem Æneas, sollemnique utrimque sacramento foedus sancitur—215. Id Junonis impulsu 134—160, a Juturna Nympha, Turni sorore, in falsam Camertis imaginem conversa, perturbatur—243: primusque omnium Tolumnius augur, falso augurio certam suis victoriam promittens, unum ex Gylippi filiis hasta trajicit—276. Quo facto in conflictum armorum utraque pars ruit—310. Æneas quoque, dum subiti tumultus causam ignorans suos revocare conatur, ab incerto auctore sagitta vulneratus, prœlio excedere cogitur—423. Qua re intellecta Turnus, magnam sibi rei bene gerendæ occasionem oblatam ratus, ingentem hostium stragem edit—382. Interim Venus, decerpto ex Ida Cretenſi dictamno herba, filio suo medetur—329. Refectis viribus Æneas, Ascanium paucis suo exemplo ad virtutem cohortatus, suis auxilio occurrit, Turnumque nominatim ad pugnam deposcit—445. Verum, quum Turnus sui copiam non faceret (Juturna enim, quæ excusso Metisco auriga currum ejus moderabatur, in diversam semper partem habenas deflectens, congregi eos non patiebatur)—485, cæde multorum facta—553, oppugnandæ urbis consilium capit: admotoque ad mœnia exercitu, in propugnacula proximaque ædificia ignem conjicit—592. Ibi Amata, quum Turnum occisum arbitraretur, doloris impatientia laqueo vitam finit—613. His rebus Turno per Sacem nuntiatis, quum eo rem redactam videret, ut sibi necessario dimicandum esset, nisi perpeti mallet sociorum urbem, se inspiciente, in hostium potestatem pervenire, ultro Æneam ex præscripto federis ad singulare certamen provocat—696. Ea in pugna superior Æneas, quum victi hostis precibus jam pœne ad misericordiam flecteretur, conspecto in humeris ejus balteo, quem occiso Pallanti Turnus detraxerat, repente ira accensus gladio per pectus adacto eum vita spoliatur—*ad. f.*

TURNUS ut infractos adverso Marte Latinos

1. *Turnus ut infractos*: the word *infractos* is equivalent to *fractos*, and signifies 'broken,' 'exhausted,' 'accid-

sos jam et verè fractos,' et non ut quidam exponunt, *antè semper infractos et invictos.*

Defecisse videt, sua nunc promissa reposci,
 Se signari oculis; ultro implacabilis ardet,
 Attollitque animos. Pœnorum qualis in arvis
 Saucius ille gravi venantum vulnere pectus, 5
 Tum demum movet arma leo; gaudetque comantis
 Excutiens cervice toros, fixumque latronis
 Impavidus frangit telum, et fremit ore cruento:
 Haud secus accenso gliscit violentia Turno.
 Tum sic affatur regem, atque ita turbidus infit: 10
 Nulla mora in Turno; nihil est, quòd dicta retractent
 Ignavi Æneadæ; nec, quæ pepigere, recusent.
 Congredior: fer sacra, pater, et concipe fœdus.
 Aut hac Dardanium dextra sub Tartara mittam,
 Desertorem Asiæ, (sedeant spectentque Latini) 15
 Et solus ferro crimen commune refellam:
 Aut habeat victos; cedat Lavinia conjux.
 Olli sedato respondit corde Latinus:
 O præstans animi juvenis, quantum ipse feroci
 Virtute exsuperas, tantò me impensius æquum est 20
 Consulere, atque omnis metuentem expendere casus.
 Sunt tibi regna patris Dauni, sunt oppida capta
 Multa manu; nec non aurumque animusque Latino est.
 Sunt aliæ innuptæ Latio et Laurentibus agris,

2. *Defecisse*: 'have lost courage,' 'spirits'; supply *animis*; otherwise expressed in Latin by *animos despondisse*. — *Tua nunc promissa reposci*: 'that the fulfilment of his promises is now again and again demanded of him.' This is an allusion to the single combat with Æneas mentioned in the 11th book, line 438. *Ibo animis contra, vel magnum præstet Achillem*: i. e. *vel licet ille præstet* (se) *Achillem* = exhibit (Æneas) se alterum Achillem. Turnus had pledged himself that the war should terminate successfully, and that, if requisite, he would encounter Æneas single handed.

5. *Ille. Kar' εἰς ὄχλῳ. Ille leo, i. e. princeps ferarum*—*movet arma*; vires principis peritur.

7. *Latronis*, i. e. 'of the hunter;' *lit.* 'freebooter,' and so 'surpriser.'

9. *Gliscit*: 'rises up,' 'swells,' *crescit et latenter*.

13. *Congredior*; 'I join battle;' *lit.* 'I engage to meet him in combat.' *Hypocritas est*; exprimitur id quod flagitatis. *Variorum Virgil—Pater*; the final syllable is lengthened in the arsis.

16. *Crimen commune*; i. e. 'the charge made by every one against me.'

17. *Cedat Lavinia conjux*; i. e. in præmium victoriæ concedat.

18. *Olli*, old form for *illi*.

24. *Latio*. The country of Central Italy, between Etruria and Campania, in which Rome was situated, now *Campagna di Roma* and a part of *Terra di Lavoro*.

Nec genus indecores. Sine me hæc haud mollia fatu	25
Sublatis aperire dolis; simul hoc animo hauri.	
Me natam nulli veterum sociare procorum	
Fas erat, idque omnes divique hominesque canebant.	
Victus amore tui, cognato sanguine victus,	
Conjugis et mœstæ lacrimis, vincla omnia rupi,	30
Promissam eripui genero, arma impia sumpsi.	
Ex illo qui me casus, quæ, Turne, sequantur	
Bella, vides; quantos primus patiare labores.	
Bis magna victi pugna, vix urbe tuemur	
Spes Italas: recalent nostro Tiberina fluenta	35
Sanguine adhuc, campique ingentes ossibus al bent.	
Quò referor toties? quæ mentem insania mutat?	
Si Turno exstincto socios sum adscire paratus,	
Cur non incolumi potius certamina tollo?	
Quid consanguinei Rutuli, quid cetera dicet	40
Italia, ad mortem si te (Fors dicta refutet!)	
Prodiderim, natam et connubia nostra petentem?	
Respice res bello varias; miserere parentis	
Longævi, quem nunc mœstum patria Ardea longè	
Dividit. Haudquaquam dictis violentia Turni	45
Flectitur: exsuperat magis, ægrescitque medendo.	

25. *Haud mollia fatu*; i. e. vera, sed tamen aspera.

26. *Sublatis dolis*; i. e. 'without deceit' or 'guile'; according to some interpreters, 'without reserve.'—*Animo hauri*; i. e. omni intentione percipe.

27. *Veterum procorum*: 'of her old suitors'; old as compared with Æneas the newly arrived wooer.

31. *Genero*: 'from my son-in-law'; supply *futuro* as relating to Æneas. This term was applied also in later times to the 'grand-daughter's husband'; sometimes also it meant 'brother-in-law.' It is necessary to observe that in the scanning of this word *genero*, the final *o* is not elided before the *a* in *arma*. *Arma impia sumpsi*: alii ad hiatum versus obstandum interseuerunt atque.

34. *Bis magna victi pugna*: Once on the occasion of Mezentius being

slain: lib. 10. and again when Camilla, the Volscan heroine and auxiliary of Turnus, was killed by Arruns an Etrurian.

35. *Tiberina fluenta*: 'Tiber's streams.' i. e. the river Tiber in Italy, originally called Albula, now *Tevere*.

36. *Ossibus*: sc. combustorum.

38. *Socios*: viz. the Trojans.

39. *Tollo*: finio, removeo — Incolumi; sc. Turno.

40. *Rutuli*: a tribe of Latium, whose capital was Ardea, to the south of Rome.

41. *Fors dicta refutet*: quod omen avertant superi.

43. *Res varias*: 'the vicissitudes' — incertos belli exitus, et quos supra dixerat casus.

46. *Ægrescitque medendo*: 'and grows distempered with the medicine.' — *medendo* = eo, quod ille ei medetur, 'by his soothing him.'

Ut primùm fari potuit, sic institit ore :
 “ Quam pro me curam geris, hanc precor, optime, pro me
 Deponas, letumque sinas pro laude pacisci.
 Et nos tela, pater, ferrumque haud debile dextra 50
 Spargimus, et nostro sequitur de vulnere sanguis.
 Longè illi dea mater erit, quæ nube fugacem
 Fæminea tegat, et vanis sese occulat umbris.”
 At regina, nova pugnae conterrita sorte,
 Flebat, et ardentem generum moritura tenebat : 55
 “ Turne, per has ego te lacrimas, per si quis Amatæ
 Tangit honos animum (spes tu nunc una, senectæ
 Tu requies miseræ ; decus imperiumque Latini
 Te penes ; in te omnis domus inclinata recumbit)
 Unum oro ; desiste manum committere Teucris. 60
 Qui te cumque manent isto certamine casus,
 Et me, Turne, manent. Simul hæc invisæ relinquam
 Lumina, nec generum Ænean captiva videbo.”
 Accepit vocem lacrimis Lavinia matris
 Flagrantis perfusa genas : cui plurimus ignem 65
 Subjecit rubor, et calefacta per ora cucurrit.
 Indum sanguineo veluti violaverit ostro
 Si quis ebur ; aut mixta rubent ubi lilia multa
 Alba rosa : talis virgo dabat ore colores.
 Illum turbat amor, figitque in virgine vultus. 70
 Ardet in arma magis, paucisque affatur Amatam :

50. *Et nos tela* : Ἐπειδὴ καὶ ἐμὸν βέλος ὀξύ. Hector ad Achillem, II. v. 437.

51. *Nostro de vulnere* : ‘from the wound that we inflict=quod nos inferimus.’

53. *Fæmineâ* vel *femineâ* : ‘gathered together by a woman’s hand.’ Venus is represented by Homer to have rescued her son Æneas from the fury of Diomedes, son of Tydeus, by spreading a cloud over him. II. ε. 311.

54. *Nova pugnae sorte* : i. e. *magnâ, insolitâ* — magnam autem sortem vocavit singulare certamen—sc. ‘single combat.’

56. *Per si quis Amatæ tangit honos animum*=equivalent to—si quod

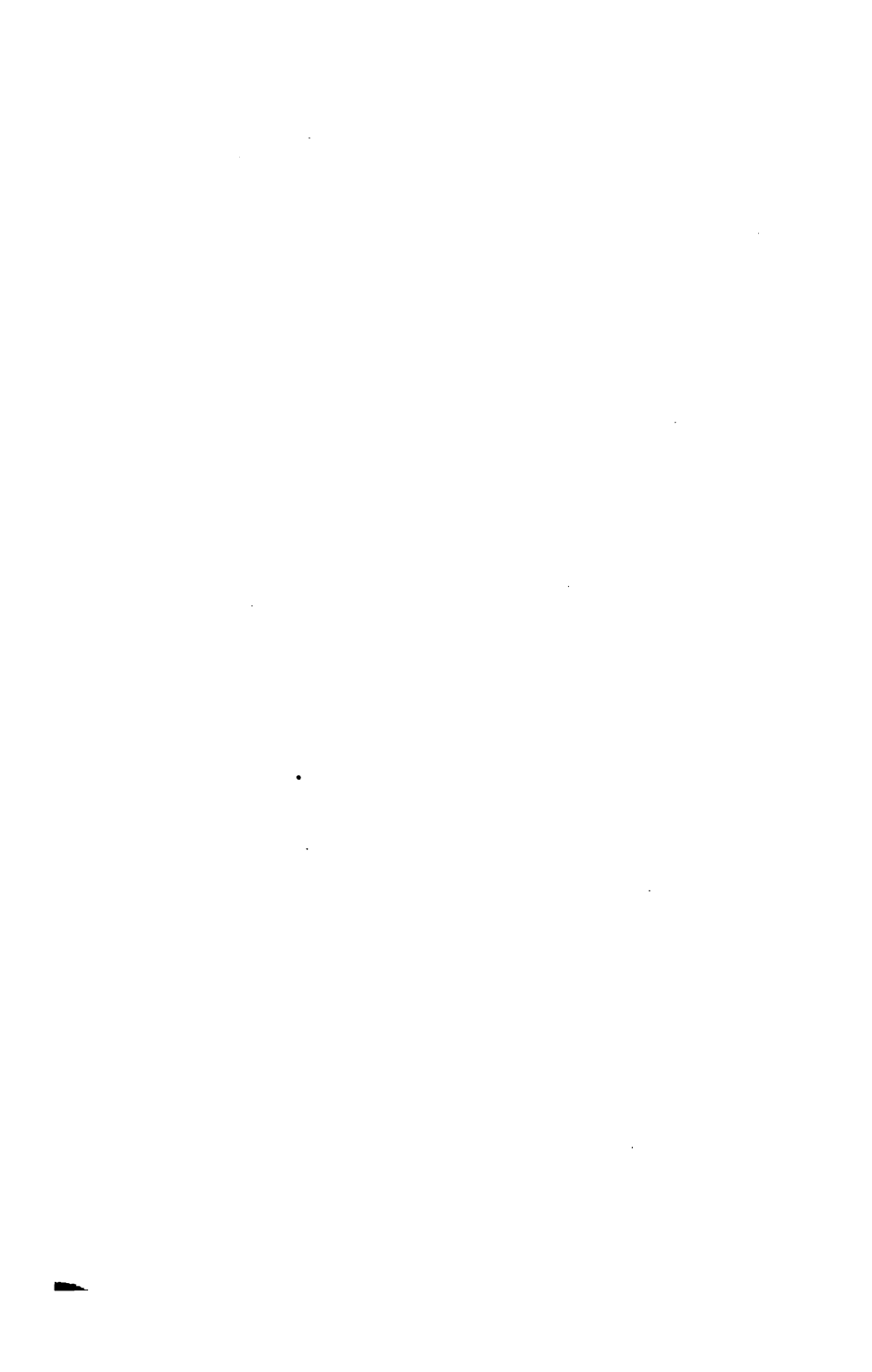
te regina rogat, tuam commovet mentem, et si quem honorem habes Amatæ. Amatæ was the wife of king Latinus, and mother of Lavinia.

61. *Qui...cumque*, vel *qui...cumque* : Tmesis=*quicumque* vel *quicumque*.

67. *Indum sanguineo* :—Ὅς δ’ ὄρε τίς τε ἐλέφαντα γυνὴ φοίνικι μίση Μυρρίν. II. δ. 141.

68. *Mixta rubent ubi lilia multa Alba rosa* :—attrahentia sibi ruborem à viciniâ rosarum. Naturaliter enim omnis candor vicinum in se trahit ruborem—observe the final syllable of ebur is lengthened by the arsis.

70. *Illum turbat amor*.—Invenit occasionem, quâ Turnus magis moveretur in bellum.



" Ne, quæso, ne me lacrimis, neve omine tanto
 Prosequere in duri certamina Martis euntem,
 O mater; neque enim Turno mora libera mortis.
 Nuntius hæc, Idmon, Phrygio mea dicta tyranno 75
 Haud placitura refer; Cùm primùm crastina cœlo
 Puniceis invecta rotis Aurora rubebit,
 Non Teucros agat in Rutulos. Teucrùm arma quiescant
 Et Rutuli: nostro dirimamus sanguine bellum;
 Illo quæratur conjux Lavinia campo." 80
 Hæc ubi dicta dedit, rapidusque in tecta recessit,
 Poscit equos, gaudetque tuens ante ora frementis,
 Pilumno quos ipsa decus dedit Orithyia;
 Qui candore nives anteirent, cursibus auras.
 Circumstant properi aurigæ, manibusque lacessunt 85
 Pectora plausa cavis, et colla comantia pectunt.
 Ipse dehinc auro squalentem alboque orichalco
 Circumdant loricam humeris; simul aptat habendo
 Ensemque clipeumque et rubræ cornua cristæ:
 Ensem, quem Dauno ignipotens deus ipse parenti 90

72. *Neve omine tanto*: 'with so inauspicious an omen'; i. e. with these ill-omened tears — *lacrymis*, vel *lacrimis*... *omine tanto*—Hendiadys=hoc tristi omine lacrimarum, his lacrimis ominosis — trahuntur enim lacrimæ in malum augurium et sui doloris infelix omen.

73. *Euntem*=ire volentem. (Comp. Æn. II. 111. 'et terruit Auster euntes:' poetic=ire volentes.)

83. *O-ri-thy-i-a*: four syllables, and a spondee in the fifth place. Orithyia was the daughter of Erechtheus, king of Athens; she was mother also of Zethes and Calais by Boreas—*Decus dedit*: ad ornamentum.

84. *An-tei-rent*: three syllables, by Synæresis.—Ad verbum Homerus, II. κ. 487. *Ἀντιόρεποι χιτώνες, θέλει δ' ἀντιόισιν ὀμοῖοι*, de equis Rhæi similiter atque v. 228.

87. *Dehinc*: 'afterwards,' 'then.'—the *e* is shortened before the following vowel — *Alboque orichalco*: 'and with pale mountain brass'—*Orichalcum* (*ὀρείχαλκος*, brass), was used by the poets to denote some imaginary metal

more precious than gold; it originally signified however, a kind of ore of brass, and then brass procured from it — ὄρος, χαλκός, quasi dicas, 'æs montanum.'—*Auro squalentem*: 'stiff with gold'—Latinè sic veritas—*aureis laminis* (golden plates) contextam, in speciem squamarum dispositis. Scale armour according to this passage of Virgil was very early in use.

88. *Aptat habendo*; 'fits for use' —(dative)=tractando, ut commodè haberi, tractari possit, 'so as to be conveniently handled.'—ut habilis sit.

89. *Ensemque*; here again the final syllable is lengthened by the arsis—*Cornua*, i. e. the conical parts of the helmet, to which the plume or crests were attached=geminas cristas cornua referentes.

90. *Ignipotens deus*: i. e. Vulcanus, the god of fire—*Quem Dauno*: quem Turni parenti Vulcanus ipse fabricarat, temperatum Stygiâ aquâ.—The Styx was the famous river in the lower world, by which the Gods swore; poetically also it is used for the lower world.

Fecerat, et Stygia candentem tinxerat unda.
 Exin, quæ mediis ingenti annixa columnæ
 Ædibus adstabat, validam vi corripit hastam,
 Actoris Aurunci spoliū, quassatque trementem,
 Vociferans: "Nunc, o nunquam frustrata vocatus 95
 Hasta meos, nunc tempus adest; te maximus Actor,
 Te Turni nunc dextra gerit: da sternere corpus
 Loricamque manu valida lacerare revulsam
 Semiviri Phrygis, et fœdare in pulvere crinis
 Vibratos calido ferro myrrhaque madentis." 100
 His agitur furiis; totoque ardentis ab ore
 Scintillæ absistunt: oculis micat acribus ignis.
 Mugitus veluti cū prima in prœlia taurus
 Terrificos ciet, atque irasci in cornua tentat,
 Arboris obnixus trunco, ventosque lacessit 105
 Ictibus, aut sparsa ad pugnam proludit arena.
 Nec minùs interea maternis sævus in armis
 Æneas acuit Martem, et se suscitāt ira,
 Oblato gaudens componi fœdere bellum.
 Tum socios mœstique metum solatur Iūli, 110
 Fata docens; regique jubet responsa Latino
 Certa referre viros, et pacis dicere leges.
 Postera vix summos spargebat lumine montis

92. *Exin*: 'next' = equivalent to deinde, 'then.'

97. *Da sternere*: Figura Græca: ut, *Donat habere viro*. Cf. ἑδωκεν ἔχειν. *Da*, poetic. with the infinitive. (Comp. *Æn.* i. 66.) 'Et mulcere dedit fluctus et tollere vento'—*dedit* poetic, with the *inf.*

99. *Semiviri Phrygis*: *lit.* from that half-man, i. e. effeminate Phrygian, (poetic. for Trojan.)—Phrygia was a country of Asia Minor, including part of Mysia and Troas.—Semivirum invidiosè dicit, propter Paradis cognationem, tum quod formarum ferax habita sit Phrygia et mollior, ut docet Eustathius in primum versum *Il. A.* Ut et Hiarbas, *Et nunc ille Paris cum semiviro comitatu*.

100. *Vibratos calido ferro*: 'frizzled with a hot iron'—artificially

dressed and curled with a hair iron, and dripping wet with ointment: for the curling-iron (*calamistrum*) was a larger sort of bodkin or hair-pin, which being made hot and applied, twists round and curls the hair. Here Turnus takes occasion to upbraid Æneas with effeminacy, and likewise to impute cowardice to him by this insinuation, and reproachful taunt.

104. *Irasci in cornua*: poetic = cornibus pugnare—or simply, 'practises on his horns to be angry'—*Ciet.*: modò dat; nam propriè *ciere*, est aut dolorem aut lacrimas commovere.

109. *Componi*: 'that (the war) would be arranged,' 'terminated'—*finiri*; or, that the war would be adjusted by bringing it to the terms of a single combat; viz. between Turnus and Æneas.

Orta dies, cùm primùm alto se gurgite tollunt
 Solis equi, lucemque elatis naribus efflant. 115
 Campum ad certamen, magnæ sub mœnibus urbis,
 Dimensi Rutulique viri Teucrique parabant;
 In medioque focos, et diis communibus aras
 Gramineas. Alii fontemque ignemque ferebant,
 Velati limo, et verbena tempora vincti. 120
 Procedit legio Ausonidum, pilataque plenis
 Agmina se fundunt portis. Hinc Troius omnis
 Tyrrhenusque ruit variis exercitus armis;
 Haud secus instructi ferro, quàm si aspera Martis
 Pugna vocet. Nec non mediis in millibus ipsi 125
 Ductores auro volitant ostroque decori;
 Et genus Assaraci Mnestheus, et fortis Asilas,

118. *Focos*: *lit.* 'hearths,' fire-places,' and then 'altars.'—The statues of the Lares or household gods were usually placed near the hearth, hence, sometimes, *focus* = 'house,' 'family,' 'home'; whence also the phrase, *pro aris et focis pugnare*, 'to fight for the dearest possessions.'—*Aras gramineas*; i.e. *cespitiatis*, of turf.—It was the custom of the Romans to pile up an altar of turf, and so to offer sacrifice upon it. The grass or turf was supposed to be sacred to Mars, in whose honor, as supreme lord of the battle-field, sacrifices were made.

119. *Fontemque, ignemque ferebant*: 'bore both spring-water, and fire.' The ancients were accustomed to employ fire and water for the purpose of framing treaties of agreement: whence also they were wont to forbid the use of fire and water to those whom they wished to banish from their society, that is, from those necessary and indispensable conveniences by which society and companionship are connected; and for this purpose water was wont to be fetched from certain springs, according to the authority of Turnebus.

120. *Velati limo*: 'clad in the limus.' The *limus* was an apron or petticoat trimmed with purple, and worn by the priest when offering sacrifice, and also by athletes, and actors on the stage. *Limus* has the

same meaning as *obliquus*, and signifies 'askance,' 'sideways'—this may be accounted for upon the supposition that this bandage or covering for the loins, which extended also to the feet so as nearly to cover them, either crossed the thighs *transversely*, or from its having a *transverse* purple stripe.

Et verbenâ: this word here usually rendered 'vervain,' implies properly a bunch of sacred herbs, (including boughs of olive, laurel or myrtle,) which was carried by the Roman *Fetiales* and ambassadors as a token of their inviolability. The *Fetiales* were a college of heralds, whose business it was to transact matters with foreign states, to demand redress of grievances, and declare war, &c. Similarly Horace says, '*Ara castis vincta verbenis*,' 'with pure vervain,' lib. 4. Od. 11.—With regard to the reading of *limo* here this is the remark of the commentator Servius—'*Atqui Fetiales et Paterpatratus, per quos bella vel fœdera confirmabantur, nunquam utebantur vestibus lineis.*' [*Eta Romano ritu alienum est.*]

121. *Pilata*: 'armed with the pilum or javelin.'

126. *Ostroque decori*: 'and decked with purple'—*δάρπεον* the purple dye prepared from a shell-fish—the word means properly, 'an oyster,' or 'muscle,' and then 'stuffs dyed with purple,' 'purple cloths.'

127. *Asilas*: Etruscan nomen.

Et Messapus equum domitor, Neptunia proles.
 Utque dato signo spatia in sua quisque recessit,
 Defigunt telluri hastas, et scuta reclinant. 130
 Tum studio effusæ matres, et vulgus inermum,
 Invalidique senes, turris et tecta domorum
 Obsedère; alii portis sublimibus adstant.
 At Juno e summo, qui nunc Albanus habetur,
 (Tum neque nomen erat, nec honos, aut gloria monti;) 135
 Prospiciens tumulo, campum aspectabat et ambas
 Laurentum Troiumque acies, urbemque Latini.
 Extemplo Turni sic est affata sororem,
 Diva deam, stagnis quæ fluminibusque sonoris
 Præsidet; hunc illi rex ætheris altus honorem 140
 Jupiter erepta pro virginitate sacravit:
 "Nympha, decus fluviorum, animo gratissima nostro,
 Scis, ut te cunctis unam, quæcumque Latinæ
 Magnanimi Jovis ingratum adscendère cubile,
 Prætulerim, cœlique libens in parte locarim: 145
 Disce tuum, ne me incuses, Iuturna, dolorem.
 Quæ visa est fortuna pati, Parcæque sinebant

130. *Defigunt tellure*: II. v. 135. *παρὰ δ' ὅψα καὶ πένοντες ἀνέρι κακ-
 λυμένοι.* in eodem spectaculo.

131. *Vulgus inermum*: Senum scilicet ac matrum.

134. *Albanus*: Alban, of Alba Longa; the mother town of Rome, built by Ascanius, son of Æneas and Creusa; poetically called also Iulus.

138. *Turni sororem*; i. e. Iuturna.

139. *Diva Deam*: 'a Goddess to the Deity'; or 'a Goddess to the Goddess'—Dea divam Hypallage. Divi enim assumpti sunt, Dii æterni. Quin et Juno Diva, quia Jupiter Divus, sub Divo vel Dio, i. e. sub Jove, 'in the open air.'—*Stagnis*: 'over the pools (of Italy:)' as being the goddess or deity of the fountain near the river Numicus or Numicius in Latium, and still called *Numico*.

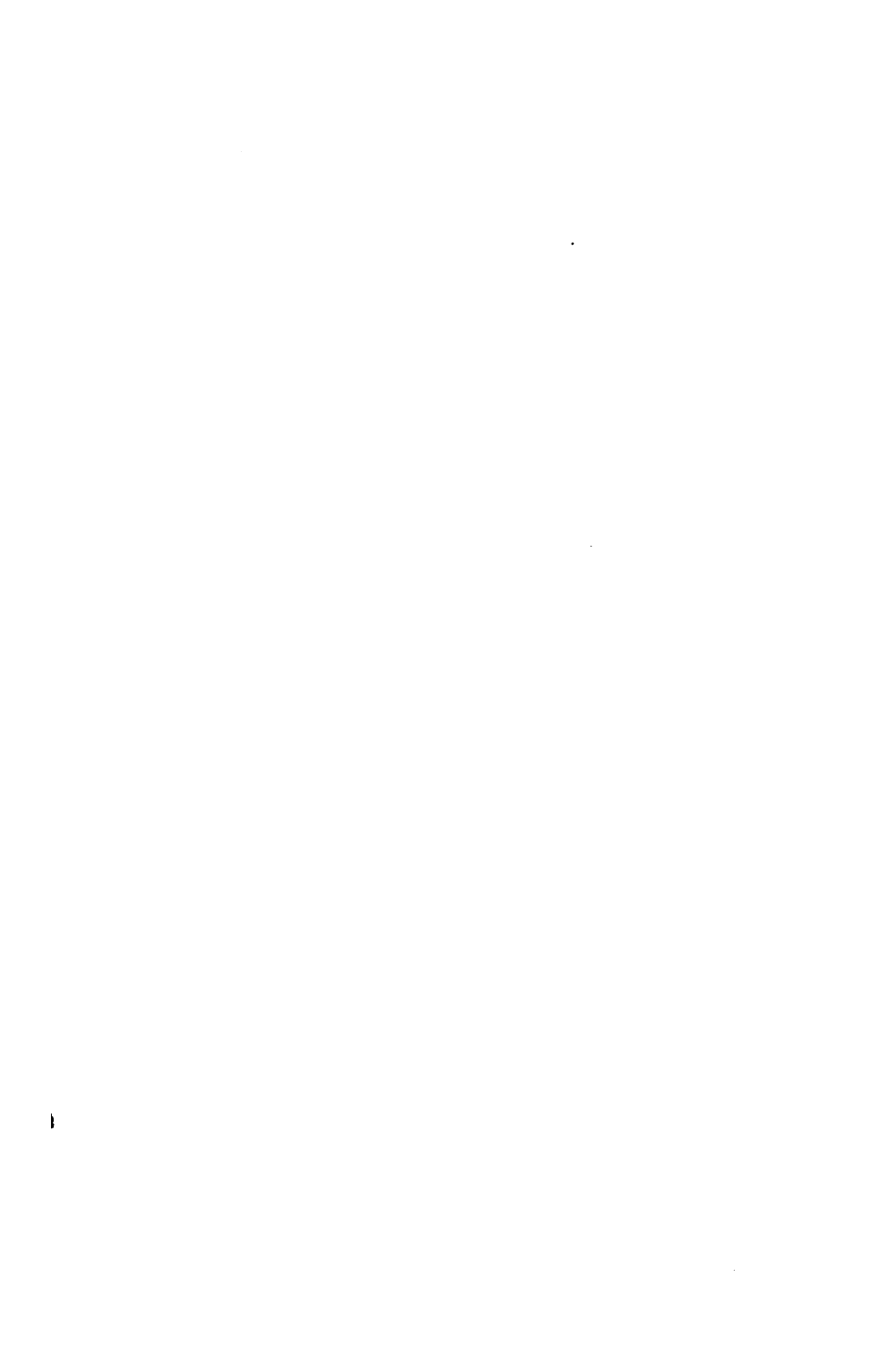
142. *Animo gratissima nostro*: Homer's *ἐμὸν κεχαρισμένε θυμῷ*. é. 243.

144. *Ingratum cubile*:—'this passage would be better rendered by understanding it of the superlative excellence of the nymph Iuturna in

Juno's eyes, over all others who were favoured by mounting the bed of Jove, as though likewise she held the rest in estimation. She speaks thus therefore in order to remove the cause which Iuturna might have suspected.—'whatever maids of Latium have mounted to my dissatisfaction the bed of mighty Jove.'—Aut ingratum de quo pellici (paramour) nulla gratia: hoc enim convenit personæ dicentis—ergo *sibi* dicit *ingratum*, non illis quæ ascenderunt; nam Iuturna dea facta est, neque propter Jovem dictum est, qui immortalitatis præmium persolvit. Ergo benè *sibi* ingratum—meaning to her own self.

145. *Cœli in parte*: sc. in parte divinitatis: nam pro honore locum numinum posuit. To this Goddess Lutatius Catulus erected a temple in the Campus Martius.

147. *Qua visa est fortuna pati*, &c. 'Where fortune seemed to suffer, &c.' The drift of the sentence appears very unfavourable to any rational view of



Cedere res Latio, Turnum et tua mœnia texi :
 Nunc juvenem imparibus video concurrere fatis,
 Parcarumque dies et vis inimica propinquat. 150
 Non pugnam adspicere hanc oculis, non fœdera possum.
 Tu pro germano si quid præsentius audes,
 Perge; decet. Forsan miseros meliora sequentur."
 Vix ea: cùm lacrimas oculis Juturna profudit,
 Terque quaterque manu pectus percussit honestum. 155
 "Non lacrimis hoc tempus," ait Saturnia Juno;
 "Accelera, et fratrem, si quis modus, eripe morti :
 Aut tu bella cie, conceptumque excute fœdus.
 "Auctor ego audendi." Sic exhortata reliquit
 Incertam, et tristi turbatam vulnere mentis. 160
 Interea reges, ingenti mole Latinus
 Quadrijugo vehitur curru, cui tempora circùm
 Aurati bis sex radii fulgentia cingunt,

the attribute of omnipotence as regards the Ancients in general, as it manifestly subverts the very principle of independent action as well as free will among the Gods themselves, Jupiter himself even being necessitated to subject himself to the blind guidance of Fate. This circumstance is sufficient to afford to our minds a very poverty-stricken view of the all-pervading and incontrollable influence which ought in all reason to surround on every occasion any just and valid idea of the character of an all-powerful Deity, from whose ordinances and decisions there neither can, nor ought to be, any appeal to a superior governing power under the *nickname* of Destiny. —'I,' observes Juno, 'as far as ever fortune allowed me, and permission was granted to the Fates by fortune, protected both your brother and the city.' By this sentiment Juno plainly insinuates, that the favour of the gods cannot succeed without the determination of the fates.

148. *Cedere res Latio*: i. e. feliciter cuncta procedere.

149. *Video concurrere*: pro *concursum esse*.—*Fatis*: alii legunt hic sed perperam, *telis*.

152. *Præsentius audes*: 'you dare anything more promptly'; efficacius—vehementius.

153. *Forsan miseros*: lest perchance the order or arrangement of the fates should be altered.

154. *Vix ea, sc. locuta erat*. (Compare *Æn.* ii. 42. 'Et procul: O miseri, quæ tanta insania, cives'? i. e. à longe, et in cursu exclamavit.)

158. *Conceptumque excute fœdus*: 'and shake off the concerted league—placitum, animo prædestinatum.

161. *Interea reges*: a lengthened inversion—the clause in effect is the same as though it were arranged thus; *Interea reges vecti sunt curribus, et quidem primo loco Latinus vehitur, &c.*

—*Ingenti mole*; according to some interpreters, is the same as *ingenti corpore*, in the heroic sense. Cf. *Æn.* ii. 557. 'Jacet ingens litore truncus,' &c. but we prefer the signification of 'great pomp,' *pompâ, ambitu, et comitatu*, as being more poetical and natural, and consequently better adapted to convey the sense of this passage, than the clumsy modern rendering of *ingenti corpore*: except it be translated by the far fetched meaning 'stately person,' or 'vast proportion.'

163. *Aurati bis sex*: a crown having twelve rays, reflecting the signs of the Zodiac, evidence of his descent, his mother being Circe, a sea nymph, and daughter of the Sun.

- Solis avi specimen ; bigis it Turnus in albis,
 Bina manu lato crispans hastilia ferro. 165
 Hinc pater Æneas, Romanæ stirpis origo,
 Sidereo flagrans clipeo et cœlestibus armis,
 Et juxtâ Ascanius, magnæ spes altera Romæ,
 Procedunt castris : puraque in veste sacerdos
 Setigeri fetum suis intonsamque bidentem 170
 Attulit, admovitque pecus flagrantibus aris.
 Illi ad surgentem conversi lumina solem
 Dant fruges manibus salsas, et tempora ferro
 Summa notant pecudum, paterisque altaria libant.
 Tum pius Æneas stricto sic ense precatur : 175
 "Esto nunc Sol testis et hæc mihi Terra vocanti,
 Quam propter tantos potui perferre labores,
 Et pater omnipotens, et tu Saturnia conjux,
 Jam melior, jam, diva, precor ; tuque inclute Mavors,
 Cuncta tuo qui bella, pater, sub numine torques ; 180
 Fontisque Fluviosque voco, quæque ætheris alti

164. *Solis avi specimen* : 'emblem of his ancestor (grandsire) the sun.' Virgil had here in view some early legend which made Faunus, a mythic king of Latium, (revered as a god of woods and fields, and subsequently identified with Pan,) or some ancestor of Turnus to have sprung from Circe the enchantress.—Heyne.

165. *Bina. pro duobus.*—*Crispans* : 'brandishing — vibrans, coruscans, πάλλων.

166. *Romanæ stirpis origo* : this has reference to the praise of Augustus.

166. *Purâque in veste* : impolluta et pura dicitur vestis, quâ festis diebus uti consueverant sacra celebraturi. *purâ cum veste*—καθαρὰ ἐσθῆτι κεκοσμημένος, candidâ, sc. 'white,' 'spotless.' Tibull. lib. 2. Eleg. 1. *Casta placent superis, purâ cum veste venite.*

170. *Setigeræ suis* : 'of a bristly sow'—This practice usual in making treaties and mentioned both by Livy and Suetonius, is again alluded to by Virgil in the 8th book of the Æneid, line 640. *Stabant, et cæsâ jungebant fœdera porcâ* : and it may be observed that the feminine is here employed to

avoid the less elegant masculine form, *porco*. Compare Quintilian (8. 8. med.) "*Quædam non tam ratione quam sensu indicantur, ut illud : cæsâ jungebat fœdera porcâ. Fecit elegans fictio nominis ; quod si fuisset porco, vile erat.*"

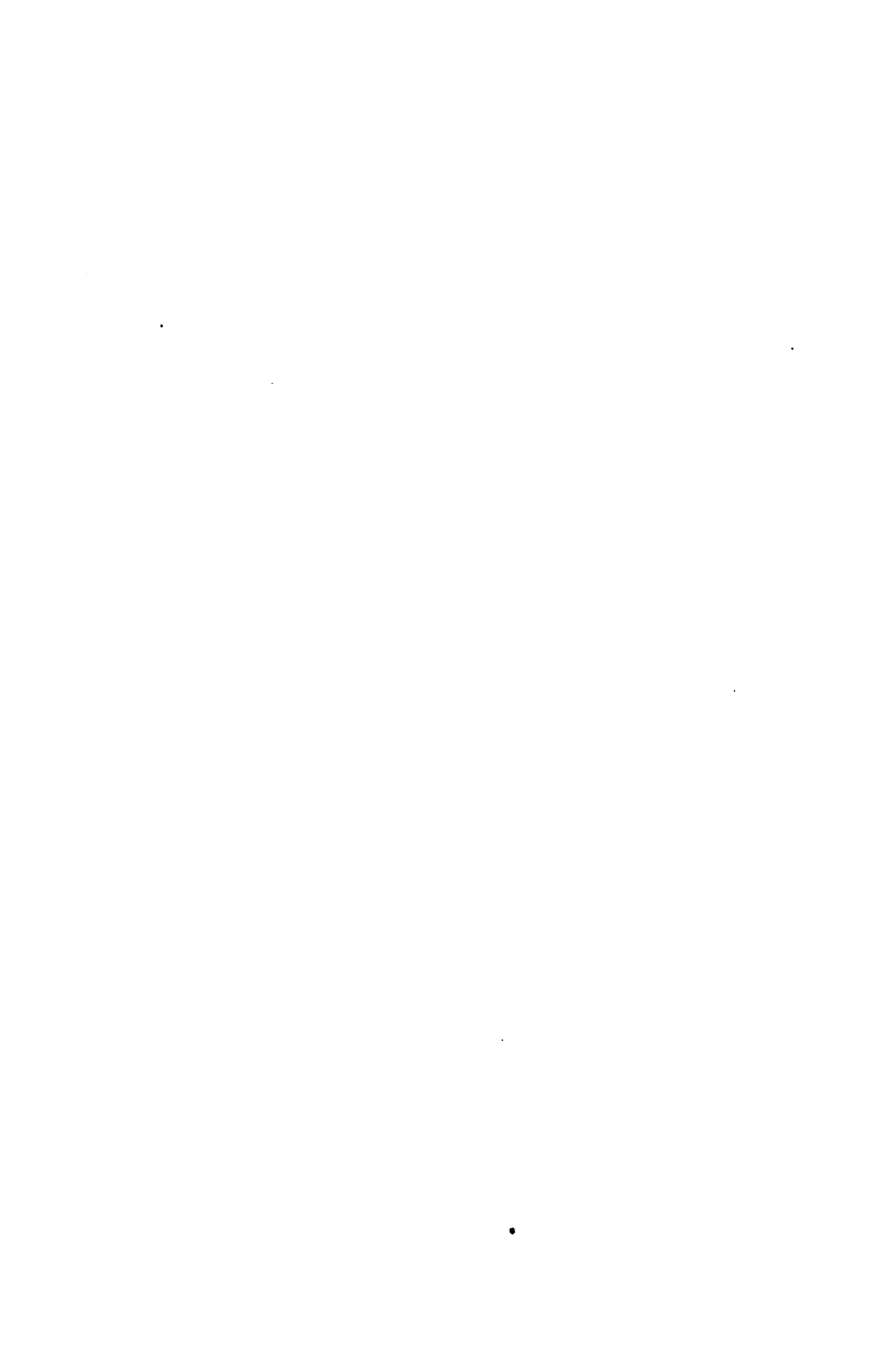
176. *Esto nunc Sol, &c.* : in conformity with the fashion observed in framing a Roman treaty, and supplied by Livy in his first book—*Audi Jupiter, et tu Juno, Quirine, Diique omnes cœlestes, vosque terrestres, vosque inferni audite, &c.* also compare the words cited by Homer, Il. γ. 275. o. 36. τ. 258. in forming a truce between the Greeks and Trojans.

177. *Quam propter* : = propter quam 'for whose sake' 'on whose account.'

179. *Jam melior* : poetic. = jam placata—'now appeased,' 'now more propitious.'

180. *Torques* : 'directest'—'orderest'—hoc loco significat verbum, *fræno regis, alibi, sustines ; ut, Axem humero torquet.*

181. *Fontesque*, 'fountains also'—the final vowel lengthened by the arsis. — *Quæque ætheris alti* :—post specialia intulit generalitatem.





Religio, et quæ cæruleo sunt numina ponto ;
 Cesserit Ausonio si fôrs victoria Turno,
 Convenit Evandri victos discedere ad urbem ;
 Cedet Iûlus agris ; nec pòst arma ulla rebelles 185
 Æneadæ referent, ferrove hæc regna lacessent.
 Sin nostrum adnuerit nobis Victoria Martem,
 ([Ut potiùs reor, et potiùs dii numine firment])
 Non ego nec Teucris Italos parere jubebo,
 Nec mihi regna peto : paribus se legibus ambæ 190
 Invictæ gentes æterna in fœdera mittant.
 Sacra deosque dabo : socer arma Latinus habeto ;
 Imperium sollemne socer : mihi mœnia Teucri
 Constituent, urbique dabit Lavinia nomen.”
 Sic prior Æneas ; sequitur sic deinde Latinus, 195
 Suspiciens cœlum, tenditque ad sidera dextram :
 “ Hæc eadem, Ænea, Terram, Mare, Sidera, juro,
 Latonæque genus duplex, Janumque bifrontem,
 Vimque deûm infernam et duri sacraria Ditis ;

187. *Adnuerit nobis victoria Martem* : ‘but if victory shall favour us in our warfare’—Hypallage: pro sin noster Mars adnuerit nobis victoriam: et noster, i. e. nobis favens: cum Turno suprâ sors assignata.

191. *Invictæ. i. e. quasi invictæ*; nam sine dubio unâ cum rege vincetur.

192. *Sacra deosque dabo* : ‘I will ordain or assign the sacred rites and gods’—This was a very principal condition, viz. that the Latins were to admit the sacred rites and deities of the Trojans. Professor Heyne refers this to the Trojan penates or household gods, and the worship of Vesta. This same Vesta was the goddess of the hearth and of domestic life: and was used poetically in the sense of *hearth* or *fire*. The historian Niebuhr sees in this passage an indication of the union of the Tyrrheni and Cæci.—*Socer arma Latinus, &c.* : ‘let my father-in-law Latinus continue to hold the affairs of war,’ ‘have (the control of) arms;’ ‘let my father-in-law (continue to exercise) his wonted sway.’ *Arma* is equivalent in this place to the expression *jus belli*, or the right of making peace and war.

—*Sollemne*. The same here as *solitum* ‘usual,’ ‘accustomed,’ and consequently *integrum*, ‘entire.’ Latinus, in other words, is to retain all his power undiminished.

195. *Deinde* : two syllables, by Synæresis.

196. *Suspiciens cœlum*. Gestus precantium fuit, oculos, manusque in cœlum tollere.

197—199. *Hæc eadem, &c.* : ‘these same things, Æneas, I swear, by the earth, the sea, the stars, &c. Here Latinus invokes by name the old Pelasgic deities, worshipped in the earliest religion of Italy.

—*Terram, &c.* equivalent to *per Terram, per Mare, &c.*

—*Genus duplex* : poetic. ‘both her children,’ Apollo and Diana. Benè in fœderibus duplicia invocat numina, quia in unum duo coituri sunt populi.

—*Vimque deûm infernam* : ‘and the infernal power of the Gods,’—i. e. and the powerful divinities of the lower world.

—*Sacraria* : ‘shrines,’ ‘sanctuaries;’ the word means properly, ‘the place in a temple where the sacred things are laid by.’

Audiat hæc Genitor, qui fœdera fulmine sancit. 200
 Tango aras; medios ignis et numina testor:
 Nulla dies pacem hanc Italis nec fœdera rumpet,
 Quo res cumque cadent; nec me vis ulla volentem
 Avertet; non, si tellurem effundat in undas,
 Diluvio miscens, cœlumque in Tartara solvat; 205
 Ut sceptrum hoc, (dextra sceptrum nam fortè gerebat,)
 Numquam fronde levi fundet virgulta, neque umbras,
 Cum semel in silvis imo de stirpe recisum
 Matre caret, posuitque comas et brachia ferro;
 Olim arbos; nunc artificis manus ære decoro 210
 Inclusit, patribusque dedit gestare Latinis.”
 Talibus inter se firmabant fœdera dictis
 Conspectu in medio procerum. Tum ritè sacratas
 In flammam jugulant pecudes, et viscera vivis
 Eripiunt, cumulantque oneratis lancibus aras. 215
 At verò Rutulis impar ea pugna videri
 Jamdudum, et vario misceri pectora motu;
 Tum magis, ut propius cernunt non viribus æquis.
 Adjuvat incessu tacito progressus, et aram
 Suppliciter venerans demisso lumine Turnus, 220

204. *Effundat in undas*: ‘should overwhelm in the waters:’ Hypallage, for, Si undas effundat in terram.

205. *Diluvio miscens*: ‘blending by a deluge’—aquæ superfusione universa perturbans.

206—215. *Ut sceptrum hoc, &c.* An imitation of Homer, II. i. 234. seq. *Ναὶ μὰ τὸδε δὲ κήπτρον, τὸ μὲν οὐποτε φύλλα καὶ δῶρος Φύσει ἐπειδὴ πρῶτα τὸ μὲν ἐν δρεσσι λέλοιπεν, οὐ δ’ ἀναθηλῆσει, &c.* *Imo de stirpe*: ‘from its lowest stem’—ideò genere usus est masculino, quia de arboribus loquitur. —*Matre caret*: ‘it lacks the parent stock,’ i. e. ‘its parent tree’—*Posuitque comas*: ‘and has laid aside its leaves,’ viz. its foliage and boughs through the steel.

—*Inclusit*: ‘has encompassed,’ ‘bound,’ i. e. with ornamental (decoro) brass.

—*Latinis patribus*: i. e. regibus Latinis.

—*Ritè—sacras*: ‘consecrated in due form,’ &c. with the proper religious

ceremonies mentioned above in verse 173. seq.—

—*In flammam jugulant*: ‘over the flame they stab;’ *lit.* ‘they cut the throats of.’ Equivalent to *in flammam projiciunt jugulatas*.

—*Cumulantque oneratis lancibus aras*: ‘and heap the altars with loaded chargers;’—*lancæ* properly means ‘a large flat dish,’ and also ‘the dish, or ‘scale of a balance.’

216. *Videri*: ‘seemed:’ historical infinitive.

217. *Haud nescia rerum*: ‘not unskilled in expedients’—*lit.* ‘not ignorant of affairs.’

218. *Propius*: more nearly; others render this word as though it meant *diligentiùs* ‘more carefully,’ ‘more accurately,’ and cite for authority the line, *Et propius res aspice nostras*.

—*Non viribus æquis*: ‘that they are not of equal strength;’ *subaudi*, eos congressuros.

—*Cernunt, sc.* Eneam et Turnum.

219. *Incessu tacito*: ‘with silent



Tabentesque genæ, et juvenili in corpore pallor.
 Quem simul ac Juturna soror crebescere vidit
 Sermonem, et vulgi variare labantia corda,
 In medias acies, formam assimilata Camerti,—
 Cui genus a proavis ingens, clarumque paternæ 225
 Nomen erat virtutis, et ipse acerrimus armis;—
 In medias dat sese acies, haud nescia rerum,
 Rumoresque serit varios, ac talia fatur:
 “Non pudet, o Rutuli, pro cunctis talibus unam
 Objectare animam? numerone an viribus æqui 230
 Non sumus? En, omnes et Troes et Arcades hi sunt,
 Fatalisque manus, infensa Etruria Turno:
 Vix hostem, alterni si congrediamur, habemus.
 Ille quidem ad superos, quorum se devovet aris,
 Succedet fama, vivusque per ora feretur: 235
 Nos, patria amissa, dominis parere superbis
 Cogemur, qui nunc lenti consedimus arvis.”
 Talibus incensa est juvenum sententia dictis
 Jam magis atque magis; serpitque per agmina murmur.
 Ipsi Laurentes mutati: ipsique Latini. 240
 Qui sibi jam requiem pugnæ rebusque salutem
 Sperabant, nunc arma volunt, fœdusque precantur
 Infectum, et Turni sortem miserantur iniquam.
 His aliud majus Juturna adjungit, et alto
 Dat signum cœlo; quo non præsentius ullum 245

gait; pro ipse tacitus. — Hypallage est.

223. *Sermonem*: ‘talk,’ ‘conversation;’ *sc. vulgi*.

224. *Formam*: Greek accusative. — ‘having disguised herself as to the shape,’ ‘under the shape.’

229. *Cunctis pro talibus*: ‘for all such as these;’ *i. e.* when all are men of valour on a par with Turnus.—in other words, ‘for all who are such.’

231. *Arcades*: Arcadia was a mountainous country in the centre of the Peloponnesus.

232. *Fatalis*: ironical; ‘fatal,’ dangerous indeed.—*Manis*: the final syllable lengthened by the arsis.

—*Etruria*: a country in central Italy, now *Tuscany*.

233. *Alterni si congrediamur*: ‘if

every second man of us engage’—*i. e.* the Rutulians and Latins are twice as numerous—*Si secundus quisque nostrum congrediat, illis tamen duplo plures sumus.*

234. *Ille*: *sc. Turnus*.

235. *Vivusque per ora feretur*: ‘and shall be kept alive, *sc. shall live in our mouths.*’—*Tanquam de vivo omnes loquuntur.*

237. *Lenti*: ‘lingering,’ ‘sluggish,’ and so ‘at our leisure,’ *otiosi*.

245. *Præsentius*: ‘more effectually,’ ‘more opportunely;’ — *efficacius, quia opportunum, vel ex mandato Junonis supra: Tu pro germano si quid præsentius, audes, Perge*—*pro præsentius, alii hic legunt præstantius, ‘more pre-eminently,’ ‘more remarkably.’*

Turbavit mentis Italas, monstroque fefellit.
 Namque volans rubra fulvus Jovis ales in æthra
 Litoreas agitabat avis turbamque sonantem
 Agminis aligeri: subito cum lapsus ad undas
 Cygnum excellentem pedibus rapit improbus uncis. 250
 Arrexere animos Itali, cunctæque volucres
 Convertunt clamore fugam (mirabile visu),
 Ætheraque obscurant pennis, hostemque per auras
 Facta nube premunt: donec vi victus et ipso
 Pondere defecit, prædamque ex unguibus ales 255
 Projecit fluvio, penitusque in nubila fugit.
 Tum verò augurium Rutuli clamore salutant,
 Expediuntque manus; primusque Tolumnius augur,
 "Hoc erat, hoc votis," inquit, "quod sæpe petivi;
 Accipio, agnoscoque deos. Me, me duce ferrum 260
 Corripite, o miseri, quos improbus advena bello
 Territat, invalidas ut avis, et litora vestra
 Vi populat. Petet ille fugam, penitusque profundo
 Vela dabit. Vos unanimi densate catervas,
 Et regem vobis pugna defendite raptum." 265
 Dixit, et adversos telum contorsit in hostis
 Procurrens: sonitum dat stridula cornus, et auras

247. *Litoreas aves*: 'water fowl'—*palustres*—'frequenting marshy places.'

250. *Excellentem*: 'goodly,' 'large.'

252. *Convertunt clamore fugam*: 'with loud noise turn their flight'; 'wheel round in their flight'—*cum clamore redeunt*, sicut exercitus solet.

256. *Fluvio*: 'into the river'; and likewise in v. 263, *profundo*, 'into the deep,' dative instead of 'in fluvium,' &c.

258. *Expediuntque manus*: 'and lift up their hands'—better rendered by others, 'and prepare for the combat'—and so 'draw out and put their troops in array.'—*Dimicare se velle* significant; hæc enim est consensio militaris.

260. *Accipio, agnoscoque deos*: 'I perceive, and recognise (the omen or augury of) the gods.'

261. *Quos improbus advena bello Territat*: 'whom an unjust (lit. wicked, reprobate) stranger dismays with war.'—Interpretatur augurium, et confirmat id ad præsens negotium pertinere. Aquilam enim interpretatur Æneam Italica litora vastantem: litoreas volucres, Rutulos; cygnum, Turnum.

263. *Vi populat*: 'by violence depopulates (plunders).' Antiquè; nam veteres et *populo* et *populor* dicebant.—*Penitus profundo*: 'far into the deep.'

264. *Densate catervas*: 'condense your battalions, (squadrons),' *sc.* sicuti cygni. Veteres codices, *Densete*.

267. *Tonitum dat stridula cornus*: 'the whizzing cornel shaft gives a twang.'



Certa secat. Simul hoc, simul ingens clamor, et omnes
 Turbati cunei, calefactaque corda tumultu.
 Hasta volans, ut fortè novem pulcherrima fratrum 270
 Corpora constiterant contrà, quos fida creârat
 Una tot Arcadio conjux Tyrrhena Gylippo :
 Horum unum ad medium, teritur qua sutilis alvo
 Balteus, et laterum juncturas fibula mordet,
 Egregium forma juvenem et fulgentibus armis, 275
 Transadigit costas, fulvaeque effundit arena.
 At fratres, animosa phalanx, accensaque luctu,
 Pars gladios stringunt manibus, pars missile ferrum
 Corripiunt, cæcique ruunt. Quos agmina contra
 Procurrunt Laurentùm ; hinc densi rursus inundant 280
 Troes, Agyllinique, et pictis Arcades armis.
 Sic omnis amor unus habet decernere ferro.
 Diripuerunt aras : it toto turbida cœlo

268. *Certa* : 'sure of its aim'—*inevitabilis*.

269. *Turbati cunei* : 'the battalions (arranged in a wedge-like form) are alarmed,' 'thrown into confusion.'—i.e. peditum omnes. The term *cunei* properly means the wedge-shaped compartments into which the seats of the amphitheatre were divided.—Phædrus makes use of the expression *cuneis omnibus* in the sense of, 'to all the spectators.'

270. *Hasta volans* : turbandæ fœderis ratio. From this circumstance it is probable arose the custom or ceremony of throwing a spear into the enemy's territory upon occasion of the herald's proclaiming war.

273. *Horum unum* : ordo est, transadigit unum costas : 'it penetrates the ribs of one;'—*unum* figuratè pro *unius* vel *uni*.

274. *Laterum juncturas* : 'the joints of the sides,' i.e. the two ends of the belt fastened in front by a clasp or buckle.—Quà fibula, morsu jungit latera baltei. 'Where the stitched belt is worn by the waist, (alvo *lit.* the stomach,) and the clasp nips or pinches the joints of the sides.'

281. *Agyllinique* : 'and the Tuscans,' or, 'natives of Agylla,' an Etrurian town, called also Cære, now

Cerveteri. They derived thence likewise the appellation of Cærites, and on account of their assistance in the Gallic war, received the Roman citizenship, *except the right of voting* ; hence a Roman, deprived by the censor of that right, was said *in tabulas Cærites referri* ; and in Horace, *Cærite cerâ* (i.e. tabulâ) *digni* = deserving of civic degradation. Cf. *Æn.* VIII. 478. *seq.* 'Haud procul hinc saxo incolitur fundata vetusto Urbis Agyllinæ sedes, ubi Lydia quondam Gens, bello præclara, jugis insedit Etruscis.'—*Pictis armis* : 'with emblazoned,' (*lit.* 'painted' 'embroidered,') arms. Bacchylides, as quoted by Servius, mentions that the Arcadians were accustomed to have the representations of the gods painted on their shields. The poet, therefore, may very probably be here referring to a national custom.

282. *Sic omnes amor unus habet* : sic, *id est*, dum paulatim suis invicem subveniunt, omnes in bellum coacti sunt :—thus one desire possesses all to decide by the sword.'

283. *Diripuerunt aras* : 'they rifled the altars,' others render this word as though it meant, 'they destroyed,' = *dejecerunt, dissipaverunt* ; 'pillaged,' however, is the best and most literal translation, as well as most suitable to

Tempestas telorum, ac ferreus ingruit imber ;
 Craterasque focosque ferunt. Fugit ipse Latinus 285
 Pulsatos referens infecto fœdere divos.
 Infrenant alii currus ; aut corpora saltu
 Subjiciunt in equos, et strictis ensibus adjuunt.
 Messapus regem regisque insigne gerentem
 Tyrrhenum Aulesten, avidus confundere fœdus, 290
 Adverso proterret equo : ruit ille recedens,
 Et miser oppositis a tergo involvitur aris
 In caput inque humeros. At fervidus advolat hasta
 Messapus, teloque orantem multa trabali
 Desuper altus equo graviter ferit, atque ita fatur : 295
 Hoc habet ; hæc melior magnis data victima divis.
 Concurrunt Itali, spolianteque calentia membra.
 Obvius ambustum torrem Corynæus ab ara
 Corripit ; et venienti Ebuso plagamque ferenti
 Occupat os flammis. Olli ingens barba reluxit, 300
 Nidoremque ambusta dedit. Supèr ipse secutus
 Cæsariem læva turbati corripit hostis,

the context=corripiunt torres ab arâ ; 'they snatch up firebrands from the altar.' (See below, v. 298.)

286. *Ferunt* : 'they carry off ;' = auferunt (fugientes), 'they bear away in their flight.'

288. *Subjiciunt in equos* : 'they vault upon their horses' ; = super equos jaciunt, sc. corpora.

290. *Avidus confundere fœdus* : 'eager to disturb the league.'—*Legitur et avidum* ; sed melius *avidus* : quia Messapus Turno favebat, qui ad singulare certamen impar erat.

291. *Adverso proterret equo* : 'scares with opposed steed ;' i. e. according to some expositors of the passage, "drives back, in alarm, with his horse facing him ;" sc. he causes the horse to back among the altars.—*proterret*, lit. 'frightens away ;' 'scares away.'

294. *Teloque orantem multa trabali* : 'and with a weapon like a beam aloft raising himself on his steed (Messapus) smites with a heavy blow him (Aulestes) entreating much.'—

trabalis, 'as large as a beam' = ingens, instar trabis. Compare the *clavi trabales* 'spike-nails' mentioned by Horace. Ode 35. lib. 1.

296. *Hoc habet* : (sc. vulnus) 'he has it,' (i. e. the wound.) This was an exclamation usually uttered by the spectators at the infamous *gladiatorial* exhibitions indulged in by the Romans, when either of the combatants received a wound. Lord Byron's fine lines on the subject, viz. the 'Dying Gladiator,' forcibly and vividly picture to our imagination the brutal spectacle of a wretched captive "butchered to make a Roman holiday."

299. *Ferenti* : 'aiming' : pro inferenti.

300. *Occupat os flammis* : 'fills his face with the flames ;'—*occupat* properly signifies, 'takes possession of,' 'comes full in his face' = *provenit*.

301. *Super* : 'up ;' some understand this as an adverb, and render it by *propterea* ; others as a preposition, and make it equivalent to *supra*.



Impressoque genu nitens terræ applicat ipsum :
 Sic rigido latus ense ferit. Podalirius Alsum
 Pastorem primæque acie per tela ruentem, 305
 Ense sequens nudo superimminet; ille securi
 Adversi frontem mediam mentumque reductâ
 Disjicit, et sparso latè rigat arma cruore.
 Olli dura quies oculos et ferreus urget
 Somnus; in æternam clauduntur lumina noctem. 310
 At pius Æneas dextram tendebat inermem
 Nudato capite, atque suos clamore vocabat :
 “Quò ruitis? quæve ista repens discordia surgit?
 O cohibete iras! Ictum jam fœdus, et omnes
 Compositæ leges; mihi jus concurrere soli; 315
 Me sinite, atque auferte metus. Ego fœdera faxo
 Firma manu: Turnum debent hæc jam mihi sacra.”
 Has inter voces, media inter talia verba,
 Ecce viro stridens alis allapsa sagitta est;
 Incertum quâ pulsa manu, quo turbine adacta; 320

304. *Podalirius*. A Trojan.

305. *Ruentem*: ‘rushing,’ ‘hurrying forward;’—non *cadentem*, sed magno impetu se inferentem.

308. *Disjicit*: ‘cleaves asunder,’ ‘disparts;’ alii legunt *discidit*, alii *diffidit*:—*Cruore*: ‘with the blood.’—others give the reading *cerebro*, ‘with the brains’: as in book the ninth, l. 753. *arma cruenta cerebro*.

309. *Olli dura quies*, &c. *Ferreus urget somnus*. Macrob. lib. 5. cap. 11. Saturn. A kindred expression is Homer’s κοιμήσατο χάλκεον ὕπνον, i. e. mortem obiit: nam ferreum somnum ac perpetuum vocant; est enim consanguineus leti sopor.

312. *Nudato capite*: ‘with head bared.’ This was attributable to the pious feelings and sentiments of Æneas, who was unwilling, by assuming his helmet under the circumstances, to present the appearance of taking up arms, and thus seeming to participate in an infringement of the treaty. The old commentators on this line explain the passage as though it merely signified, *deposuit galeâ, ut agnosci possit*; but it appears to imply

in connexion with the context what has been already suggested.

313. *Repens*: ‘sudden,’ ‘unexpected;’—aut subito ut sit adverbium, i. e. repente: aut *repens* pro *repentina*. Alii legunt, *recens* ‘new,’ ‘fresh.’

316. *Me sinite*: ‘suffer me,’ ‘let me,’ *concurrere*, subaudiendum. — *Faxo*: ‘will make;’ old form of the *futurum exactum* = *fecero*. (Comp. Æn. 9. 154.) ‘Haud sibi cum Danais rem faxo et pube Pelasgâ Esse putent,’ &c.

317. *Turnum debent mihi*, &c.: ‘these sacred rites owe Turnus to me;’ i. e. have assured and pledged me that the combat shall ensue.—Ex convento et fœdere pacto, mihi et Turno debetur hæc pugna, non vobis.

319. *Ecce viro*: ‘lo, on the hero;’ sc. Æneas—*Alis allapsa sagitta est*: ‘an arrow whizzing with its wings alighted on,’ &c. or ‘an arrow gliding on wings.’

320. *Quo turbine*: ‘by whose whirling;’ *turbo* properly implies, ‘a whirlwind,’ or, ‘hurricane;’ it is applied also to the whirling motion of a top.

Quis tantam Rutulis laudem, casusne, deusne,
 Attulerit. Pressa est insignis gloria facti;
 Nec sese Æneæ jactavit vulnere quisquam.
 Turnus ut Ænean cedentem ex agmine vidit,
 Turbatosque duces, subitâ spe fervidus ardet; 325
 Poscit equos atque arma simul, saltuque superbus
 Emicat in currum, et manibus molitur habenas.
 Multa virum volitans dat fortia corpora leto;
 Semineces volvit multos, aut agmina curru
 Proterit, aut raptas fugientibus ingerit hastas. 330
 Qualis apud gelidi cum flumina concitus Hebrî
 Sanguineus Mavors clipeo increpat, atque furentis
 Bella movens immittit equos; illi æquore aperto
 Ante Notos Zephyrumque volant; gemit ultima pulsu
 Thraca pedum; circumque atræ Formidinis ora, 335
 Iræque, Insidiæque, dei comitatus, aguntur:
 Talis equos alacer media inter prœlia Turnus
 Fumantis sudore quatit, miserabile cæsis

322. *Pressa*: *sc.* silentio = suppressed; 'suppressed,' 'kept secret.'—suppressed is the glory of the remarkable deed; or, 'feat':—*non insignis gloria, sed insignis facti*, say the commentators.

327. *Manibus molitur*: 'guides,' 'manages with his own hands.' Some understand by the word *molitur* 'he sets in motion,' or, 'shakes the reins;' others, 'he lays hold of,' or even, 'adjusts them'—*vel arripit, vel aptat*. Turnus is here represented as mounting the chariot by himself, without the charioteer; but at line 469, ('Aurigam Turni media inter lora Metiscum Excudit, *i. e.* Juturna virago') the driver of the chariot, Metiscus, is mentioned. In the opinion therefore of Wagner, this is regarded as one of the passages that would have been amended by Virgil, in the event of his having lived to revise his works.

330. *Raptas*, &c.: 'or hurls snatched up spears at fugitives;' *raptas* means, 'caught up by him from his own chariot.'

331. *Qualis apud gelidâ cum flumina*: Homer's comparison enlarged upon. Οἷος βορολοιογός Ἄρης πολεμίου

de μέτεσι. Il. 13. 298. He contrasts him with Mars waging war at the Hebrus. This is a river of Thrace, now called *Marizza*. It is said to pour forth golden sands or fragments, as the Tagus does in Spain, the Po in Italy, the Pactolus in Asia, and the Ganges in India.

332. *Clypeo increpat*: 'clashes on his shield' = sonat, illisâ clypeo hastâ.

335. *Thraca*, *i. e.* Thracia. *Gr. Θρήκη*: this was the country north of Macedonia, the Ægean sea, and Propontis.

336. *Comitatus, aguntur*: 'the train of the god stalk around.'—Il. 4. l. 440. Δεῖμός τ' ἡδὲ Φόβος καὶ Ἐπίσθεμον μεμαῖνα, Ἄρεος ἀνδροφόνου κασιγνήτη ἐτάρη τε.

337. *Alacer*: 'brisk,' 'active':—quidam *alacer*, gestiens, *i. e.* ('desiring passionately,' and so, 'being eager,') et rei novitate turbatus volunt: *alacris* vero lætus.

338. *Quatit*: 'drives'; *i. e.* by shaking the reins over his horses: = *exagitat*—*Miserabile*: *id est*, miserabiliter;—'bounding over foes miserably slain.'



Hostibus insultans ; spargit rapida ungula rores
 Sanguineos, mixtâque cruor calcatur arenâ. 340
 Jamque neci Sthenelumque dedit, Thamyrimque, Pholumque,
 Hunc congressus et hunc, illum eminus ; eminus ambo
 Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
 Nutrierat Lyciâ, paribusque ornaverât armis,
 Vel conferre manum, vel equo prævertere ventos. 345
 Parte aliâ media Eumedes in proelia fertur,
 Antiqui proles bello præclara Dolonis,
 Nomine avum referens, animo manibusque parentem :
 Qui quondam, castra ut Danaûm speculator adiret,
 Ausus Pelidæ pretium sibi poscere currus ; 350
 Illum Tydides alio pro talibus ausis
 Affecit pretio, nec equis adspirat Achillis.
 Hunc procul ut campo Turnus prospexit aperto,
 Antè levi jaculo longum per inane secutus,
 Sistit equos bijugis et curru desilit, atque 355
 Semianimi lapsoque supervenit, et, pede collo
 Impresso, dextræ mucronem extorquet, et alto
 Fulgentem tingit jugulo, atque hæc insuper addit :
 “ En, agros et, quam bello, Trojane, petisti,
 Hesperiam metire jacens : hæc præmia, qui me 360
 Ferro ausi tentare, ferunt ; sic mœnia conduunt.”
 Huic comitem Asbuten, conjectâ cuspidè, mittit ;

340. *Mixtâque vel mixtâque cruor calcatur arenâ* : ‘and gore with mingled sand is spurned up’; better, ‘trampled under foot,’ ‘trodden down’;—*Hypallage* est, pro mixto cruore.

342. *Congressus, &c.* : ‘having engaged hand to hand the two last, (*lit.* this and that,) the other at a distance.’—*Ambo* : more antiquo—alii legunt *ambos*. Terentius, *Ambo opportune vos volo*, sicut superius dictum est, cum hodiè *ambos* dicamus.

351. *Tydides* : ‘the son of Tydeus, i. e. Diomedes. As Dolon, a Trojan spy (speculator), was approaching the Grecian camp, in his capacity of scout, he encountered Diomedes and Ulysses, who had been entrusted with a similar

mission to the camp of the Trojans, and he was put to death by Diomedes.

352. *Affecit pretio, nec equis adspirat Achillis* : ‘him Tydides for such daring attempts repaid with a different reward,’ nor does he (now any longer) aspire to the horses of Achilles.—*Affecit pretio, modò pœnâ* significat.

354. *Longum per inane* : ‘through the extended void ;’ = *per longum spatium*.

356. *Semianimi* : ‘half-alive,’ ‘half-dead ;’—*semianimi*, four syllables, as : sem-an-i-mi.

358. *Tinxit jugulo* : ‘stained in his throat,’ *lit.* ‘the collar-bone,’ ‘the hollow above the collar-bone,’ and so, ‘the throat.’—*demersit in jugulum*. Some read *tingit* here as *Servius*, others, *tingit*. B 2

Chloreaque, Sybarimque, Daretaque, Thersilochumque,
 Et sternacis equi lapsum cervice Thymœten.
 Ac velut Edoni Boreæ cùm spiritus alto 365
 Insonat Ægæo, sequiturque ad litora fluctus ;
 Quà venti incubuere, fugam dant nubila cœlo :
 Sic Turno, quâcumque viam secat, agmina cedunt,
 Conversæque ruunt acies ; fert impetus ipsum,
 Et cristam adverso curru quatit aura volentem. 370
 Non tulit instantem Phegeus animisque frementem ;
 Objecit sese ad currum, et spumantia frenis
 Ora citatorum dextrâ detorsit equorum.
 Dum trahitur pendetque jugis, hunc lata reiectum
 Lancea consequitur, rumpitque infixâ bilicem 375
 Loricam, et summum degustat vulnere corpus.
 Ille tamen, clipeo objecto, conversus in hostem
 Ibat, et auxilium ducto mucrone petebat :
 Cum rota præcipitem et procursu concitus axis
 Impulit, effunditque solo : Turnusque secutus 380
 Imam inter galeam summi thoracis et oras
 Abstulit ense caput, truncumque reliquit arenæ.
 Atque ea dum campis victor dat funera Turnus,
 Interea Ænean Mnestheus, et fidus Achates,
 Ascaniusque comes, castris statuère cruentum, 385
 Alternos longâ nitentem cuspidè gressus.

363. *Chloreaque* : the final syllable lengthened by the arsis. Chlorens, or Chloreas, was a Phrygian priest of Cybele, slain by Turnus.

364. *Sternacis equi* : 'of his foundering horse;' 'throwing his rider—Compare Servius : Sternacis equi, ferocis, calcitronis. ('kicking,' 'plunging,') qui facile sternit sedentem.

365. *Edoni Boreæ* : 'of Thracian Boreas;' *Edoni*, for *Thracii*—it properly signifies of *Edonus*, a mountain of Thrace. The Edones were a people of Thrace, on the left bank of the large river Strymon, now still called *Struma*, and by the Turks *Kara Su*. It was much frequented by *cranes*.

366. *Insonat Ægeo* : 'roars on the Ægean deep;'—altum (= mare) Ægeum, the Ægean sea, i. e. the *Archi-*

pelago. Ægeum mare ab insulis appellatum est, quæ in eo mari caprarum similitudinem præ se ferunt : seu quod in eo Ægea, Amazonum regina perierit.

370. *Adverso* : 'opposed,' and so meeting the breeze or gale.

372. *Ad currum* : 'he opposed himself to the chariot;—pro curru si objecit.

373. *Citatorum* : 'excited;' 'put in violent motion,' and so as we say, 'at full gallop'—Apheresis pro *con-citatorum*.

376. *Degustat corpus* : 'grazes (the surface *summum*) of his body;'—leviter tangit—levi stringit vulnere.

386. *Alternos gressus* : 'his alternate steps,' i. e. 'every other step.' By this it would appear that, the wound had been inflicted in one of the thighs,

Sævit, et infractâ luctatur arundine telum
 Eripere, auxilioque viam, quæ proxima, poscit:
 Ense secent lato vulnus, telique latebram
 Rescindant penitus, seseque in bella remittant. 390
 Jamque aderat Phœbo ante alios dilectus Iapis
 Isides; acri quondam cui captus amore
 Ipse suas artis, sua numera, lætus Apollo,
 Augurium citharamque dabat, celerisque sagittas.
 Ille, ut depositi proferret fata parentis, 395
 Scire potestates herbarum usumque medendi
 Maluit, et mutas agitare inglorius artis.
 Stabat acerba fremens, ingentem nixus in hastam
 Æneas, magno juvenum et mœrentis Iûli
 Concursu, lacrimis immobilis. Ille retorto 400
 Pæonium in morem senior succinctus amictu,
 Multa manu medicâ Phœbique potentibus herbis
 Nequidquam trepidat, nequidquam spicula dextrâ

and by that means had rendered the entire limb unserviceable.

393. *Suas artes*: 'his own peculiar arts';—those over which Apollo presided were — *Prophecy—Music—Archery—Medicine*.

394. *Dabat* = dare voluit — offerebat.

395. *Ut depositi*, &c.: 'that he might prolong the destinies of his dying father,' &c. — *depositi* means strictly, 'dead,' 'recently dead,' from the Roman custom of laying on the ground a person who is just dead. The word is here, however, equivalent either to *desperati*, 'all hopes of whom are given up,' or it might not inaptly be rendered by our expression, 'when laid at death's door.' Apud veteres consuetudo erat ut *desperati*, ante januas suas collocarentur, vel ut extremum spiritum redderent terræ, vel ut possent à transeuntibus fortè curari, qui aliquando simili laborarent morbo.

397. *Agitare inglorius artes*: 'inglorious,' 'without renown to practise the silent arts'—silent, because their efficacy consisted in performing operations and applying remedial

measures, rather than in making harangues, and indulging in eloquence—whence arose the witty saying with respect to talkative physicians, *ιατροὺς ἀδόλεσχος, νοσοῦντι πάλιν νόσος*. *Medicus* scil. *loquax, morbum creabit alterum*.—inglorious, in comparison of the excellence of arrows, harmony, or the science of music. Or with regard to the Romans and other nations, among whom the healing art was not held in estimation, and therefore imparted to slaves.

398. *Acerba fremens*: 'raving bitterly,' neutr. plur. for the adverb *acerbè*. (Comp. *Æn.* vi. 467.) Talibus Æneas ardentem et torva taentem, &c.

401. *Pæonium in morem*: 'in the manner of Pæon,' i. e. in the Physician's mode — *Pæonium* in, three syllables, as: Pæ-on-nii. the final ii become one syllable, by *Synæresis*. *Pæon* was the god of medicine, and hence the word is taken in poetry for *medical*. — *Senior*: ad experientiam notandam — poetic = senex: 'the old man.' *Seris venit usus ab annis*. infra longævus.

403. *Multa trepidat*: 'makes many an anxious effort,' — multa

Sollicitat, prensatque tenaci forcipe ferrum.
 Nulla viam Fortuna regit, nihil auctor Apollo
 Subvenit; et sævus campis magis ac magis horror
 Crebrescit, propiusque malum est. Jam pulvere cœlum
 Stare vident, subeuntque equites, et spicula castris
 Densa cadunt mediis. It tristis ad æthera clamor
 Bellantūm juvenum et duro sub Marte cadentūm. ✓ 410
 Hic Venus, indigno nati concussa dolore,
 Dictamnum genetrix Cretæa carpit ab Idæ,
 Puberibus caulem foliis et flore comantem
 Purpureo: non illa feris incognita capris
 Gramina, cū tergo volucres hæserē sagittæ. 415
 Hoc Venus, obscuro faciem circumdata nimbo,
 Detulit; hoc fusum labris splendentibus amnem
 Inficit, occultè medicans, spargitque salubris
 Ambrosiæ succos et odoriferam panaceam.
 Fovit eā vulnus lymphâ longævus Iapis 420
 Ignorans, subitòque omnis de corpore fugit
 Quippe dolor, omnis stetit imo vulnere sanguis.

trepidus (*anxious*, not. alarmed or nervous, so as to endanger both the skill and firmness indispensably requisite in the performance of so critical an operation); et properans tentat: sed frustra nihil valente fortunâ, nihil arte.

405. *Auctor*: 'patron,' *sc.* medicæ artis — medicinæ inventor. (the discoverer.)

406. *Horror*: 'dismay,' = *horror* equivalent to *terror*; 'dread,' 'fear' — "*horror pro causâ horrendâ*" observes the eminent scholar Heyne. — *Cælum stare*: 'the air stand thick,' *i. e.* 'filled,' *plenum esse* ut Servius vult.

412. *Dictamnum*: 'dittany,' a plant found abundantly on Mounts Dicte and Ida in Crete.

414. *Non illa feris*, &c. that kind of herbs is not unknown to the wild goats, when winged arrows have stuck in their back. Ferunt in Cretâ capras, cum sagittis feriantur, *Dictamnum* quærere ibi nascens, quod ut ederint (which when they have eaten) excuti-

unt statim sagittas. Arist. Elian. Plin. Dioscorides, et alii. — *Gramina*, hic pro herba.

417. *Fusum labris*, &c. 'with this she tintured the water poured in the shining vases, (basins,) secretly preparing the medicine.' Some read *fuscum*, 'of a dark-coloured hue.'

415. *Ambrosiæ succos*: 'juices of Ambrosia *sc.* a herb or plant of which there are three species, that which is sown, that which is wild, or grows of its own accord, and that which is slender-leaved. Ambrosia is feigned to be the food of the gods, as nectar is said to be their drink. Elsewhere, ambrosia is described as the ointment of the gods; as, *Ambrosiæque comæ divinum vertice odorem spiravere*. Æn. 1. l. 407. — *Panaceam*: a plant to which was attributed the power of healing all diseases, from πᾶν and ἄκος; of which, according to Pliny's account, there were several sorts.

422. *Quippe*: 'for,' 'seeing that' corresponding to the Greek particle ὅτι; 'in good truth' — 'assuredly.' — *Dolor*;



Jamque secuta manum, nullo cogente, sagitta
 Excidit, atque novæ rediēre in pristina vires.
 “Arma citi properate viro! quid statis?” Iapis 425
 Conclamat, primusque animos accendit in hostis.
 “Non hæc humanis opibus, non arte magistrâ
 Proveniunt, neque te, Ænea, mea dextera servat;
 Major agit deus, atque opera ad majora remittit.”
 Ille avidus pugnae suras incluserat auro 430
 Hinc atque hinc, oditque moras, hastamque coruscat.
 Postquam habilis lateri clipeus loricaque tergo est,
 Ascanium fuis circūm complectitur armis,
 Summaque per galeam delibans oscular fatur:
 “Disce, puer, virtutem ex me, verumque laborem, 435
 Fortunam ex aliis. Nunc te mea dextera bello
 Defensum dabit, et magna inter præmia ducet.
 Tu facito, mox cū matura adoleverit ætas,
 Sis memor, et te animo repetentem exempla tuorum
 Et pater Æneas et avunculus excitet Hector.” 440
 Hæc ubi dicta dedit, portis sese extulit ingens,
 Telum immane manu quatiens; simul agmine denso
 Antheusque Mnestheusque ruunt, omnisque relictis

‘pain’—the final syllable lengthened by the arsis, or elevation of the voice.
 —*Stetit*: ‘was stanchèd’ = sistebat se.

430. *Suras auro*: ‘his legs (properly, the calves of the legs) in gold; sc. in golden or gilt greaves, leggings. *Summaque per galeam*, &c.: ‘and gently touching (lit. ‘tasting’) the tips of his lips through the helmet.’ This will remind the reader of Homer’s ἀπὸ κράτος κόρυθ’ ἔλετο, II. 6. l. 474. upon the occasion of Hector kissing his infant son, and invoking a blessing upon him that he might turn out πατρός πολλὸν ἀμείνων.—Similarly Soph. Aj. 550. Ὁ παῖ, γένοιτο πατρός εὐτυχέστερος, τὰ δ’ ἄλλ’ ὅμοιος, καὶ γένοιτο αὖ οὐ κακός.

432. *Habilis*: ‘fitted,’ poetic. = qui faciliè haberi, i. e. tractari, geri

potest; (Comp. Æn. 9. 305.) Atque *habilem* vaginâ aptarat eburnâ.

435. *Laborem*: ‘fortitude; poetic. = tolerantiam laboris, doloris.

436. *Fortunam*: supply *opta* or *pete*; he simply wishes his son Iulus a better fortune than his own.

437. *Defensum dabit*: ‘shall set you in safety;’ poetic for *defendet*. (Comp. Æn. 9. 323.) ‘Hæc ego *vasta dabo*, et lato te limite ducam.’ *vasta dabo*, poetic = *vastata dabo*, i. e. *vas-tabo*.

439. *Sis memor*: subaudiendum, *meorum factorum*.

440. *Avunculus Hector*: the brother of Creusa, who was the mother of Ascanius, otherwise called Iulus.

443. *Antheusque*: the final syllable again lengthened by the arsis—*Miscetur*: ‘is mingled’ = confunditur.

Turba fluit castris. Tum cæco pulvere campus
 Miscetur, pulsque pedum tremit excita tellus. 445
 Vidit ab adverso venientis aggere Turnus,
 Videre Ausonii, gelidusque per ima cucurrit
 Ossa tremor; prima ante omnis Juturna Latinos
 Audiit agnovitque sonum, et tremefacta refugit.
 Ille volat, campoque atrum rapit agmen aperto. 450
 Qualis ubi ad terras abrupto sidere nimbus
 It mare per medium; miseris, heu, præscia longè
 Horrescunt corda agricolis; dabit ille ruinas
 Arboribus, stragemque satis; ruet omnia latè;
 Ante volant sonitumque ferunt ad litora venti: 455
 Talis in adversos ductor Rhoeteius hostis
 Agmen agit; densi cuneis se quisque coactis
 Agglomerant. Ferit ense gravem Thymbræus Osirim,
 Archetium Mnestheus, Epulonem obtruncat Achates,

446. *Aggere Turnus*, &c.: 'from an opposite mound Turnus saw them coming, &c.'—Hic *aggere* pro eminentiâ positum est. Quidam ambiguitatem volunt, (will have it to be an uncertainty,) utrum ipse Turnus in aggere, an venientes ex aggere.

450. *Atrum rapit agmen*: 'hurries his fell (dark) squadron; *rapit* = *festinat*—*Ille*, sc. *Æneas*—*Atrum*; poetic: et ut quidam volunt idem ac, 'co-operum nube pulveris.'

451. *Abrupto sidere*, poetic = abruptâ nube, or abruptis procellis. (Comp. *Æn.* 3. 199, Ingeminant abruptis nubibus ignes; and *Georg.* 3. 259, Nempè abruptis turbata procellis Nocte natat cæcâ serus freta, &c.) This abrupte passage may probably be more literally and faithfully rendered thus—' (the influence of) some constellation having burst forth; i. e. some stormy constellation having suddenly exerted its influence, and obtained the ascendancy over the entire atmosphere—'vel immensâ, vel magnâ tempestate; quam sidus aliquod, ortu vel occasu suo, ciere solet,' according to the interpreters.

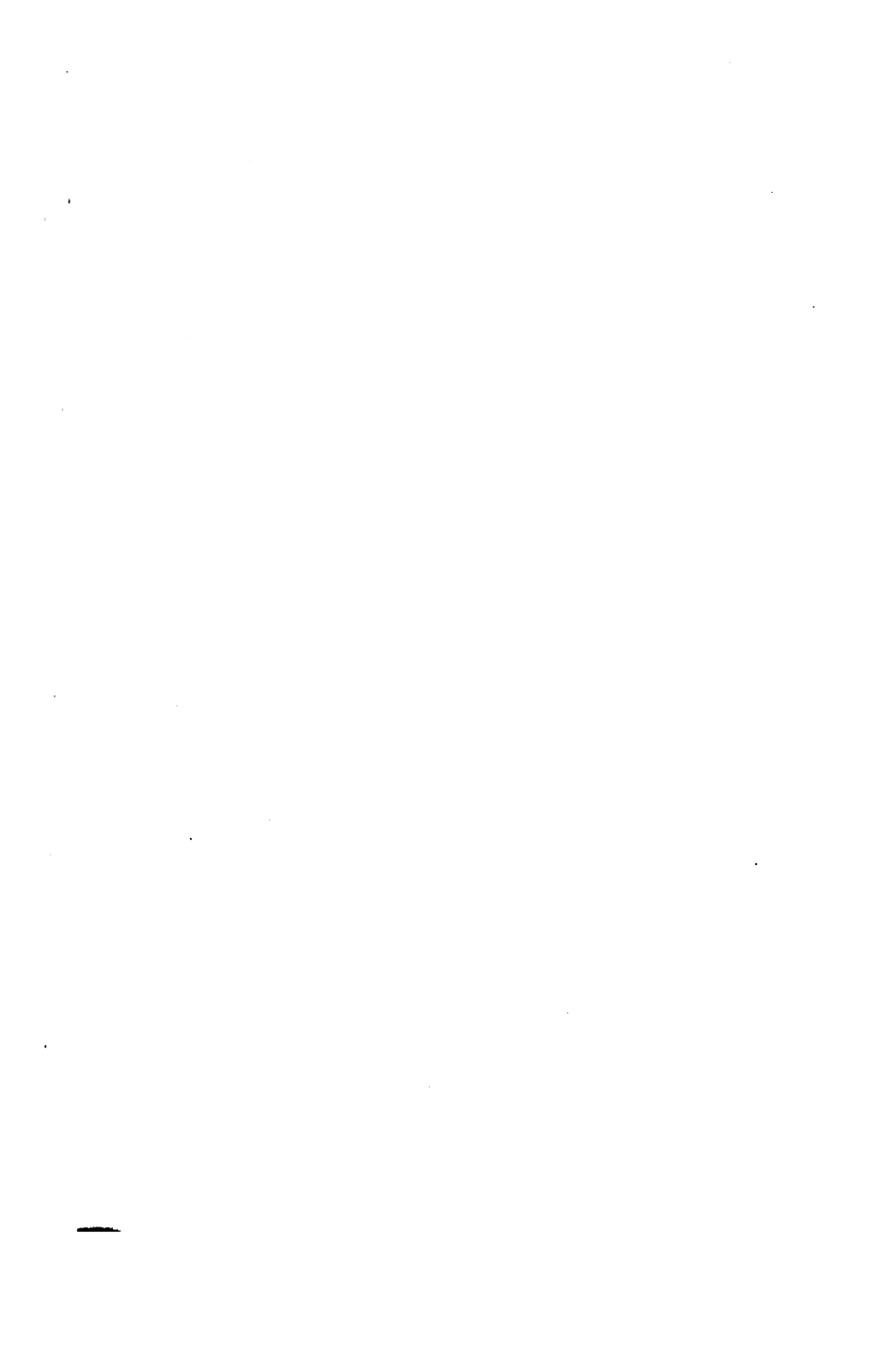
453. *Horrescunt*: 'shudder,' analogous to Homer's expression, *Ῥίγναι τε λῶναι*.

454. *Ruet*: 'shall lay waste' = eruet, evertet.

456. *Talis* = taliter, simili modo—*Rhoeteius*: 'Trojan;'—*Rhoeteus* from *Rhoeteum*, a promontory of Troas. (Comp. *Æn.* 3. 108, and 6. 505.) 'Teucrus *Rhoeteus* primum est advectus ad oras,' &c.—'Tunc egomet tumulum *Rhoeteo* in litore inanem Constitui,' &c.

457. *Densi cuneis se quisque coactis Agglomerant*: 'thickened they each throng one another with crowded battalions;' *lit.* 'in close array they each gather themselves to the compact wedges'—in acie *cunei*, (says *Salmasius*), sunt globi cuneatim stipati—i. e. masses compressed together in a wedge-like form. *Cuneus* in military phraseology signifies a wedge-shaped order of battle—a body of soldiers drawn up in the form of a wedge for the purpose of breaking through the enemy's line, 'Densantur ut cuneatim dimicent, scilicet in cuneorum modum compositi, ut hostem facilius invaderent.'

458. *Gravem*: 'stern'—some render the word in the sense of 'brave' = fortem; others again as though its meaning were, 'gravem mole corporis'—(Comp. *Æn.* 5. 437.) Stat *gravis* Entellus, &c.



Ufentemque Gyas; cadit ipse Tolumnius augur, 460
 Primus in adversos telum qui torserat hostis.
 Tollitur in cœlum clamor; versique vicissim
 Pulverulenta fugâ Rutuli dant terga per agros.
 Ipse neque aversos dignatur sternere morti,
 Nec pede congressos æquo nec tela ferentis 465
 Insequitur; solum densâ in caligine Turnum
 Vestigat lustrans, solum in certamina poscit.
 Hoc concussa metu mentem Juturna virago
 Aurigam Turni media inter lora Metiscum
 Excutit, et longè lapsum temone relinquit; 470
 Ipsa subit, manibusque undantis flectit habenas,
 Cuncta gerens, vocemque et corpus et arma Metisci.
 Nigra velut magnas domini cùm divitis ædes
 Pervolat et pennis alta atria lustrat hirundo,
 Pabula parva legens nidisque loquacibus escas; 475
 Et nunc porticibus vacuis, nunc humida circùm
 Stagna sonat: similis medios Juturna per hostis
 Fertur equis, rapidoque volans obit omnia curru;
 Jamque hîc germanum, jamque hîc ostentat ovantem;
 Nec conferre manum patitur; volat avia longè. 480
 Haud minùs Æneas tortos legit obviis orbis,
 Vestigatque virum et disjecta per agmina magnâ
 Voce vocat. Quoties oculos conjecit in hostem,
 Alipedumque fugam cursu tentavit equorum,
 Aversos toties currus Juturna retorsit. 485
 Heu, quid agat? Vario nequidquam fluctuat æstu,

463. *Pulverulenta*: 'dusty' = darum more crispantes, &c. *i. e.* curling and bending in a wavelike form, plena pulveris.

464. *Morti* = in mortem: 'he sinuosas. *Æn.* 5. *undantia lora*.

475. *Loquacibus*: poetic—'for her noisy nestlings.'

477. *Similis*—pro *similiter*.

480. *Nec conferre manum*: 'to engage hand to hand.'—'in single combat'—construe: *ne-patitur* (fratrem) *conferre manum sc. cum* Æneâ.

485. *Aversos currus retorsit*: 'wheeled about the averted chariot'; *lit.* 'turned away' = pro retorsit et avertit.

471. *Undantes*: 'waving,' un-

Diversæque vocant animum in contraria curæ.
 Huic Messapus, uti lævâ duo forte gerebat
 Lenta, levis cursu, præfixa hastilia ferro,
 Horum unum certo contorquens dirigit ictu. 490
 Substitit Æneas, et se collegit in arma,
 Poplite subsidens; apicem tamen incita summum
 Hasta tulit, summasque excussit vertice cristas.
 Tum verò assurgunt iræ, insidiisque subactus,
 Diversos ubi sentit equos currumque referri, 495
 Multa Jovem et læsi testatus fœderis aras,
 Jam tandem invadit medios, et Marte secundo
 Terribilis, sævam nullo discrimine cædem
 Suscitât, irarumque omnis effundit habenas.
 Quis mihi nunc tot acerba deus, quis carmine cædes 500
 Diversas, obitumque ducum, quos æquore toto
 Inque vicem nunc Turnus agit, nunc Troïus heros,
 Expediat? tanton' placuit concurrere motu,
 Jupiter, æternâ gentis in pace futuras?
 Æneas Rutulum Sucronem—ea prima ruentis 505
 Pugna loca statuit Teucros—haud multa morantem
 Excipit in latus, et, quâ fata celerrima, crudum

487. *Diversæ curæ*: 'distracting,' or 'contending cares.'

488. *Huic, i. e. Æneæ*—pro in hunc.

491. *Se collegit in arma*: 'recovered himself beneath his shield;' 'covered himself with his buckler' = clypeum poeticum=totum se textit clypeo, ut nullâ parte posset feriri. (Comp. En. 10. 412.) *Seque in sua colligit arma*.

492. *Incita*: 'impetuous'—cum impetu veniens—'rapid,' 'swiftly impelled.'

495. *Currumque referri*: 'and the chariot to be driven back=retro ferri.'

498. *Nullo discrimine*: 'without distinction;' i. e. he kills without difference or distinction all such as he had before even spared.

501. *Diversas*: 'in different directions'—factas diversis locis—or simply, 'the different slaughters.'

502. *Inque vicem*: both in turn—in vicem.

506. *Haud multa morantem, i. e.* qui Æneam non multum moratur—'not causing him (Æneas) any great delay,' meaning the death of Sucro the Rutulian, if the reading of *morantem* in the accusative case be adopted; or if *haud multa moratus* be adjudged preferable, of course it must still be referred to Æneas in the nominative, as implying his determination to press on the foe with as little delay as circumstances would permit him—according to the explanation of the old commentators on this passage, who read *haud multa moratum*, it would seem to signify, 'non diu moratum, quod scilicet vim Æneæ diutius sustinere non potuit.'

507—8. *Quâ fata celerrima*: 'where death is speediest,' Ovid Met. 8. *Quæque est via proxima leto*—*Excipit in latus*: 'smites,' lit. 'catches on the side;—





Transadigit costas et crates pectoris ense.

Turnus equo dejectum Amycum fratremque Diorem,
Congressus pedes, hunc venientem cuspidē longā, 510

Hunc mucrone ferit; curruque abscissa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon Tanaimque neci fortemque Cethegum,
Tris uno congressu, et mœstum mittit Onyten,
Nomen Echionium, matrisque genus Peridiæ; 515

Hic fratres Lyciâ missos et Apollinis agris,
Et juvenem exosum nequidquam bella Menœten,
Arcada: piscosæ cui circùm flumina Lernæ
Ars fuerat pauperque domus, nec nota potentum
Munera, conductâque pater tellure serebat. 520

Ac velut immissi diversis partibus ignes
Arentem in silvam et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis

poetic = vulnerat exceptum (him caught) in latus—*Crudum*, 'cruel,' poetic for cruentum = modo *durum*, alias *crudelē*.—*Crates pectoris*: 'the texture, *lit.* wattled fences of his breast;'—adigit ense per costas, *id est*, pectoris crates ubi celerius fata complentur.

511. *Duorum* for *amborum*.

515. *Matrisque genus Peridiæ*: and the son *lit.* race, offspring of his mother Peridia'; periphrasis pro *filium* Peridiæ.

516. *Hic, sc.* Turnus *Lyciâ missos et Apollinis agris*. Lycia was a country of Asia Minor, between Caria and Pamphylia.—The allusion is to the territory of Patara, a city of Lycia sacred to Apollo, and celebrated for its oracle.

517. *Exosum nequidquam bella*: 'in vain,' 'to no purpose,' 'detesting wars.' Sic suprâ, *Injecere munus Parcæ*; namque in bello periit.

518. *Lernæ*. Lerna was a small lake of Argolis, a country in Peloponnesus, and famous for the many-headed Hydra slain by Hercules. Although situated in the Argive territory, it was near the confines of Arcadia, a mountainous region of the Peloponnesus.

519. *Pauperque domus*: 'and poor

abode;'—hic et hæc pauper dicimus, nam *paupera* usurpativum est (is wrongly made use of.) Sic Plautus, *Paupera est hæc mulier*. Sed hoc *hodiè* non dicimus.

520. *Nec nota potentum limina*: 'neither were the thresholds of the powerful known to him;'—in the sense that, 'neither as a dependant was he in the habit of frequenting the houses of the more powerful description of people'—but if the reading *munera* be admitted into the text, the passage must be translated, 'nor were the employments of the powerful known to him.' He was a poor fisherman, satisfied with following his lowly calling; neither did he crave after or covet the employments which arouse the ambitious aspirations of the wealthy and more powerful class, such as offices, dignities, and the like occupations—*munera* = obsequia, *i. e.* officia quæ pauperes divitibus loco munerum solvunt.

—*Conductæque pater tellure serebat*: 'and in hired land ('let out on lease'), his father was wont to sow.'

522. *Virgulta sonantia lauro*: 'crackling shrubs of laurel;' poetic for *ipsa virgulta lauri*, 'groves of crackling bay.'—*sonantia* = cum crepitu ardentia.

Dant sonitum spumosi amnes, et in æquora currunt,
 Quisque suum populatus iter : non segniùs ambo 525
 Æneas Turnusque ruunt per proelia ; nunc, nunc
 Fluctuat ira intus ; rumpuntur nescia vinci
 Pectora ; nunc totis in vulnera viribus itur.
 Murranum hic, atavos et avorum antiqua sonantem
 Nomina, per regesque actum genus omne Latinos, 530
 Præcipitem scopulo atque ingentis turbine saxi
 Excutit, effunditque solo ; hunc lora et juga subter
 Provolvère rotæ ; crebro supèr ungula pulsu
 Incita nec domini memorum proculcat equorum.
 Ille ruenti Hylo animisque immanè frementi 535
 Occurrit, telumque aurata ad tempora torquet :
 Olli per galeam fixo stetit hasta cerebro.
 Dextera nec tua te, Graiùm fortissime, Cretheu,
 Eripuit Turno : nec dî texere Cupencum,
 Æneâ veniente, sui ; dedit obvia ferro 540
 Pectora, nec misero clipei mora profuit ærei.
 Te quoque Laurentes viderunt, Æole, campi
 Oppetere, et latè terram consternere tergo ;
 Occidis, Argivæ quem non potuere phalanges
 Sternere, nec Priami regnorum eversor Achilles ; 545
 Hic tibi mortis erant metæ : domus alta sub Idâ,
 Lyrnesi domus alta, solo Laurente sepulcrum.

524. *Dant sonitum spumosi amnes* : 'foaming rivers rebellow.' — Virgil always compares war to fire and rivers.

— *In æquora*, i. e. 'over the plains,' according to the interpretation of the learned critic Gilbert Wakefield; according to others, 'in æquora,' is merely made to signify, 'into the sea.' Wakefield in defence of his position cites Il. 2. 453. and Æn. 2. 305.

527. *Rumpuntur* : 'are bursting ;' 'are ready to burst.' — *Pro fatigantur*, (are wearied out with exhaustion), et fluctuant et rumpuntur, quia nescia vinci pectora, observes the scholiast.

531. *Ingentis turbine saxi*, &c. 'With a rock and the whirling of a

huge stone.' A species of *hendiadys*. — *Comp. Ingentis fragmine montis*. lib. 9.

535. *Ille ruenti Hylo* : 'the other encounters Hyllus rushing on and mightily blustering in spirit,' &c.

— *Ruenti*, i. e. hurrying on with thoughtless speed. Turnebus contends that *Ilus* should be read here. Observe, the *o* in *Hylo* is not elided before the following vowel.

541. *Ærei* : 'brazen ;' two syllables by *Synæresis*.

543. *Latè terram consternere* : and strew far and wide the ground with your back,' &c. Alluding to the enormous size of his person.

547. *Lyrnessi domus alta* : 'stately the palace of Lyrnessus.' Lyrnessus



Totæ aded conversæ acies, omnesque Latini,
 Omnes Dardanidæ: Mnestheus, acerque Serestus,
 Et Messapus equûm domitor, et fortis Asilas, 550
 Tuscorumque phalanx, Evandrique Arcades alæ,
 Pro se quisque viri summâ nituntur opum vi;
 Nec mora, nec requies; vasto certamine tendunt.
 Hic mentem Æneæ genetrix pulcherrima misit,
 Iret ut ad muros, urbique adverteret agmen 555
 Ociûs, et subitâ turbaret clade Latinos.
 Ille, ut vestigans diversa per agmina Turnum
 Huc atque huc acies circumtulit, adspicit urbem
 Immunem tanti belli atque impune quietam. —
 Continuo pugnæ accendit majoris imago; 560
 Mnesthea, Sergestumque vocat, fortemque Serestum,
 Ductores, tumulumque capit, quò cetera Teucrûm
 Concurrit legio, nec scuta aut spicula densi
 Deponunt. Celso medius stans aggere fatur:
 “Ne qua meis esto dictis mora; Jupiter hâc stat; 565
 Neu quis ob inceptum subitum mihi segnior ito.

or Lyrnesus, was a town of Mysia or Troas, plundered and destroyed by Achilles.

548. *Conversæ acies*: ‘thus the hosts or lines are turned (upon each other); *conversæ* sc. inter se *ad pugnam*—*ad*: in bellum coactæ, vel inter se conversæ.

550. *Domitor*; the final syllable made long, as usual, by the arsis.

552. *Pro se quisque viri*, &c.: ‘each for himself the heroes exert their abilities with their utmost might;’ ‘to the utmost of their power’=*pro qualitate virium suarum*.

553. *Tendunt*; *pro contendunt*—*Vasto certamine*: ‘with vast emulation’—‘rivalry.’

554. *Mentem Æneæ genetrix misit*: ‘his mother inspired Æneas with the resolution’—‘impressed Æneas with the design.’ *Mentem*=*consilium misit*—*immisit*.

555. *Urbique adverteret agmen*: ‘and advance (of advancing) his army against the city’=*contra urbem*.

558. *Acies circumtulit*: ‘cast around his eyes;’=*acies oculorum*.

559. *Immunem tanti belli, atque impune quietam*: ‘exempt from so great warfare, and in safety undisturbed;’ *lit.* ‘reposing unharmed.’ This city as the capital of Latinus which ought particularly to pay the penalty for its persevering opposition, and signal violation of the articles of war.

560. *Pugnæ accendit*: *subaudi eum, vel animum ejus*.

562. *Tumulumque capit*: ‘and takes a rising ground;’—*ex more militari, ut armati ad concionem adeant milites, ut ex aggere aut tumulo concionetur Imperator*.

565. *Nequa, pro nulla—Esto—sit*.—*Jupiter hâc stat*: ‘Jupiter stands by us on our side;’ equivalent to the expression, “heaven is with us.” The allusion is to the infringement of the treaty on the part of the Latins, and the displeasure thereby occasioned to the gods.

Urbem hodie, causam belli, regna ipsa Latini,
 Ni frenum accipere et victi parere fatentur,
 Eruam, et æqua solo fumantia culmina ponam.
 Scilicet exspectem, libeat dum prœlia Turno 570
 Nostra pati, rursusque velit concurrere victus ?
 Hoc caput, o cives, hæc belli summa nefandi.
 Ferte faces properè, fœdusque reposcite flammis.”
 Dixerat; atque animis pariter certantibus omnes
 Dant cuneum, densâque ad muros mole feruntur. 575
 Scalæ improvisò, subitusque apparuit ignis.
 Discurrunt alii ad portas primosque trucidant;
 Ferrum alii torquent et obumbrant æthera telis.
 Ipse inter primos dextram sub mœnia tendit
 Æneas, magnâque incusat voce Latinum, 580
 Testaturque deos iterum se ad prœlia cogi;
 Bis jam Italos hostis, hæc jam altera fœdera rumpi.
 Exoritur trepidos inter discordia civis :
 Urbem alii reserare jubent et pandere portas
 Dardanidis, ipsumque trahunt in mœnia regem ; 585
 Arma ferunt alii, et pergunt defendere muros :
 Inclusas ut cùm latebroso in pumice pastor
 Vestigavit apes, fumoque implevit amaro ;
 Illæ intus trepidæ rerum per cerea castra

567. *Causam belli* : ‘quia illic erat Lavinia.’ Alii Amatam volunt causam belli, quia infra, *Se causam clamat crimenque caputque malorum.*

569. *Eruam* : ‘I will overthrow,’ he confidently makes this declaration, as though it were not a war, but a capturing of the city.—*Ponam*—poetic = *faciam* : ‘I will make,’ or ‘lay.’

570. *Scilicet exspectem* : ‘Must I wait forsooth’ = ‘Am I to wait as a matter of course.’

576. *Improvviso* : ‘unexpectedly,’ ‘all on a sudden’—deest *ex*, ut sit *ex improvviso*.—*Apparuit ignis* : pro *apparuerunt*, et est *Zeugma*.

582. *Hæc altera fœdera* : ‘that these second,’ *lit.* ‘other leagues,’—The first treaty entered into and concluded by Ilioneus his companion

and ambassador; lib. 7. the other respecting the single combat by himself, both which had been violated.

585. *Trahunt in mœnia* : either with a view of surrendering him, and so fulfilling the treaty—or simply in order that he may become a spectator of the impending danger.

586. *Pergunt* : ‘proceed’ = *eunt*.

587. *Latebroso in pumice* : ‘in a lurking old stone;’ though according to the authority of *Turnebus* it does not mean a soft stone full of holes and porous, but a hollow rock full of crevices and hiding places; and for this opinion he cites Pliny, lib. 36. cap. 21.

589. *Trepidæ rerum* : ‘alarmed at the state of things;’ *trepida*, poetic, with the genitive *rerum* = *trepidæ de*



Discurrunt, magnisque acuunt stridoribus iras ;
 Volvitur ater odor tectis ; tum murmure cæco
 Intus saxa sonant ; vacuas it fumus ad auras.

Accidit hæc fessis etiam fortuna Latinis,
 Quæ totam luctu concussit funditus urbem.
 Regina ut tectis venientem prospicit hostem, 595
 Incessi muros, ignis ad tecta volare,
 Nusquam acies contra Rutulas, nulla agmina Turni :
 Infelix pugnae juvenem in certamine credit
 Exstinctum ; et, subito mentem turbata dolore,
 Se causam clamat crimenque caputque malorum ; 600
 Multaque per moestum demens effata furorem,
 Purpureos moritura manu discindit amictus,
 Et nodum informis leti trabe nectit ab altâ.
 Quam cladem miseræ postquam accepere Latinæ,
 Filia prima manu flavos Lavinia crinis 605
 Et roseas laniata genas, tum cetera circum
 Turba, furit ; resonant latè plangoribus aedes.
 Hinc totam infelix vulgatur fama per urbem.

rebus suis, nescientes quid agant, auxilii ignari. Sic Terentius, *Satagit rerum suarum* ; 'he has his hands full of business.'

596. *Incensi muros* : 'the walls assaulted ;' the scholar *Farnaby* reads *inscendi* 'are being scaled,' and refers to the scaling ladders mentioned above.

598. *Infelix pugnae juvenem*, &c. 'Unhappy, she believed the youth to be slain in the conflict of battle.' Because she did not think that Turnus would have allowed the city to be stormed, had he been alive.

603. *Nodum informis leti* : 'the noose of her unseemly death'—"Of hideous death." *Fabius Pictor* says that Amata, the wife of king Latinus, and mother of Lavinia, ended her days by voluntary starvation. It is well known that, a warning was provided in the Pontifical Books against such as contemplated self-destruction by hanging themselves, inasmuch as there existed a special proviso that persons who hanged themselves should be deprived of the rites of burial. Probably also, self-destruction by

hanging might have been accounted disgraceful, in comparison with that by the sword, and was on that account left for women to adopt. According to the ancient writers, there are many instances on record of females depriving themselves of life, by having recourse to hanging themselves. 'Unde bene ait *Informis leti*, quasi mortis infamissimæ. Ergo cum nihil sit hæc morte deformius, poetam etiam pro reginæ dignitate dixisse accipimus.'

606. *Et roseas laniata genas* : 'and having torn' or 'lacerated her rosy cheeks.' "Moris fuit apud veteres, ut ante rogos humanus sanguis effunderetur vel captivorum vel gladiatorum : quorum si fortè copia non fuisset, laniantes genas suum effundebant cruorem, ut rogis illa imago constitueretur. (that that representation or image might be placed upon the funeral piles.) Tamen sciendum *cautum* lege duodecim tabularum, *Mulier faciem ne carpit*o.

608. *Hinc* : i. e. de domo regiæ.

—*Infelix fama* : 'the unhappy report' = *rerum infelicitium nuncia*.

Demittunt mentis; it scissâ veste Latinus,
 Conjugis attonitus fatis urbisque ruinâ, 610
 Canitiem immundo perfusam pulvere turpans :
 Multaque se incusat, qui non acceperit antè
 Dardanium Ænean, generumque adsciverit ultro.
 Interea extremo bellator in æquore Turnus
 Palantis sequitur paucos jam segnior, atque 615
 Jam minùs atque minùs successu lætus equorum.
 Attulit hunc illi cæcis terroribus aura
 Commixtum clamorem, arrectasque impulit auris
 Confusæ sonus urbis, et illætabile murmur.
 "Heu mihi! quid tanto turbantur mœnia luctu? 620
 Quisve ruit tantus diversâ clamor ab urbe?"
 Sic ait, adductisque amens subsistit habenis.
 Atque huic, in faciem soror ut conversa Metisci
 Aurigæ, currumque et equos et lora regebat,
 Talibus occurrit dictis: "Hæc, Turne, sequamur 625
 Trojugenas, quâ prima viam victoria pandit;
 Sunt alii, qui tecta manu defendere possint.
 Ingruit Æneas Italis, et proelia miscet,
 Et nos sæva manu mittamus funera Teucris :
 Nec numero inferior, pugnæ nec honore recedes." 630

609. *Demittunt mentes*: 'they despond as to their minds = deservant.

—*It scissâ veste*: 'he goes about with rent robe;' as was usually the case in grief and mourning. *Mezentius*, lib. 10. *Canitiem immundo deformat pulvere*.

611. *Immundo pulvere turpans*, &c.: 'deforming his hoary hair besprinkled with foul dust.' It was a usual practice with the ancients on occasions of mourning, especially at funerals, to sprinkle the head with dust or ashes: and more particularly was this the custom among the Jews.

616. *Jam minùs atque minùs successu lætus equorum*: 'and now less and less elated with the victory of his horses;' *equorum*, poetic = *pugnæ equestris*. With regard to *successu*, Wagner supplies the following words; 'successu, *pugnæ puta*, sc. *equestris*, ob tarditatem utique, quod spontè intelli-

gitur, equorum. — *successu* means primarily, 'an advance' or 'approach;' and metaphorically signifies, 'a prosperous result,' 'success.'

617. *Cæcis terroribus*: 'unseen terrors;' i.e. alarming sounds, the cause of which was unknown to him.

—*Aura vento impulsâ clamoribus confusa*.

621. *Quisve ruit tantus diversâ clamor ab urbe?* 'Or what so great outcry bursts from different parts of the city? Hypallage—'diversus clamor, aut ex variis partibus civitatis.'

622. *Amens*: 'beside himself;'—egens consilii, nescius rei gerendæ.

625. *Occurrit dictis*, &c.: 'replies to him in such words as these.' The Scholiast paraphrases these words by *ejus orationis verbis obviam venit*—'hastens to meet,' and so, 'to answer.'

630. *Nec numero inferior*: 'neither

Turnus ad hæc :

“ O soror, et dudum agnovi, cùm prima per artem

Fœdera turbâsti teque hæc in bella dedisti,

Et nunc nequidquam fallis dea. Sed quis Olympo

Demissam tantos voluit te ferre labores ?

635

An fratris misceri letum ut crudele videres ?

Nam quid ago ? aut quæ jam spondet Fortuna salutem ?

Vidi oculos ante ipse meos me voce vocantem

Murranum, quo non superat mihi carior alter,

Oppetere ingentem atque ingenti vulnere victum.

640

Occidit infelix, ne nostrum dedecus Ufens

Adspiceret ; Teuceri potiuntur corpore et armis.

Excindine domos—id rebus defuit unum—

Perpetiar ? dextrâ nec Drancis dicta refellam ?

Terga dabo, et Turnum fugientem hæc terra videbit ?

645

Usque adeòne mori miserum est ? Vos o mihi, Manes,

inferior to him in the number of the slain ; *numero* sc. *cæsorum*—i. e. nec pauciores interimes, nec minor te quam Æneam, comitabitur gloria.

632. *Prima per artem fœdera turbasti*, &c. : ‘when first by artifice you disturbed the truce ;’ i. e. when you first having counterfeited the likeness of Camers, (the Ausonian, slain by Æneas ;) and likewise having made use of the service of Tolumnius (an angur and chieftain of the Latins ;) disturbed the truce.

634. *Nequidquam fallis* : ‘in vain you practice deception ;’ some render the passage and not inaptly, “in vain dost thou seek to escape my notice,” and so make *fallis* equivalent to the Greek verb *λατῶνεις*.—*hoc est*, non fallis : assumptâ Metisci aurigæ mei personâ et munere.

638. *Me voce vocantem* : ‘while loudly calling on me ;’ = *magnâ voce*. (Compare Æn. 4. 681.) ‘patriosque vocavi voce deos,’ &c.

639. *Superat* : ‘now survives,’ = *vivit*, *superstes* est ; ut, *Superatne, et vescitur aurâ ?*

640. *Ingentem ingenti*. Sic Lucretius, lib. 1. *Et graviter magni magno cecidere ibi casu*.

641. *Ne nostrum dedecus Ufens*, &c. ‘Hapless Ufens fell, lest he should

behold our disgrace.’ Ufens was a Latin chief from Nersæ, a town of the Equi, and was slain by the Trojan Gyas, a companion of Æneas. See line 460. *Ufentemque Gyas* : ‘and Gyas (kills) Ufens.’

643. *Id rebus defuit unum* : ‘that alone was wanting to our fallen affairs.’

646. *Usque adeòne mori miserum est ?* ‘What then is it so grievous a thing to die ?’—*usque adeòne* ; lit. ‘is it even to such a degree,’ so absolutely. This hemistich or half verse, is stated by Suetonius the historian in his life of Nero, 47. to have been quoted by that tyrant, when hesitating about putting himself to death.—‘Usque adeòne ? quasi dicat, non est miserum mori.’

—*Vos ô mihi Manes*, &c. ‘Do ye, oh infernal powers, be propitious to me.’ *Vos inferi Manes estote mihi morituro propitii* : *neque enim mei ultior cura Diis superis*. Ajax apud Sophoclem, οὐ κατοίσθη γὰρ θεοῖς ὡς οὐδὲν ἀρκεῖν εἶναι ὑφελέτης ἔτι ; *nil jam caelestibus ullis Debitum* : Æn. 11. de Pallante mortuo. The word *Manes* means literally, ‘the shades of the departed ;’ and in ancient Roman history, these are regarded as divine ; poetically also the term was applied to ‘the lower world,’ or infernal regions.’

Este boni, quoniam Superis aversa voluntas.
 Sancta ad vos anima atque istius inscia culpæ
 Descendam, magnorum haud umquam indignus avorum.”

Vix ea fatus erat, medios volat ecce per hostis 650

Vectus equo spumante Saces, adversa sagittâ
 Saucius ora, ruitque implorans nomine Turnum :
 “Turne, in te suprema salus ; miserere tuorum.
 Fulminat Æneas armis, summasque minatur
 Dejecturum arcis Italûm excidioque daturum ; 655

Jamque faces ad tecta volant. In te ora Latini,
 In te oculos referunt ; mussat rex ipse Latinus,
 Quos generos vocet, aut quæ sese ad fœdera flectat.
 Præterea regina, tui fidissima, dextrâ
 Occidit ipsa suâ, lucemque exterrita fugit. 660

Soli pro portis Messapus et acer Atinas
 Sustenant aciem. Circùm hos utrimque phalanges
 Stant densæ, strictisque seges mucronibus horret
 Ferrea : tu currum deserto in gramine versas.”
 Obstupuit variâ confusus imagine rerum 665

Turnus, et obtutu tacito stetit ; æstuat ingens
 Imo in corde pudor, mixtoque insania luctu,
 Et Furiis agitatus amor, et conscia virtus.
 Ut primùm discussæ umbræ et lux reddita menti,

648. *Sancta*=incorrupta.

—*Animâ*, the final *a* is not elided here, but only lengthened by the arsis.

—*Istius inscia culpæ* : ‘unconscious of that charge ;’ *sc.* turpis fugæ ; since flight was an especial crime on the part of a brave man, amounting even to the violation of a compact and the obligation of an oath.

649. *Magnorum*, &c. ‘At no time unworthy of my great ancestors.’

—*Constructio* Græca, ut ἀνδρῶν στεφάνου, *i. e.* *indignus coronæ*.

657. *Mussat* : ‘deliberates in silence,’ according to some renderings ; according to others, the word simply means, ‘hesitates,’ demurs.’

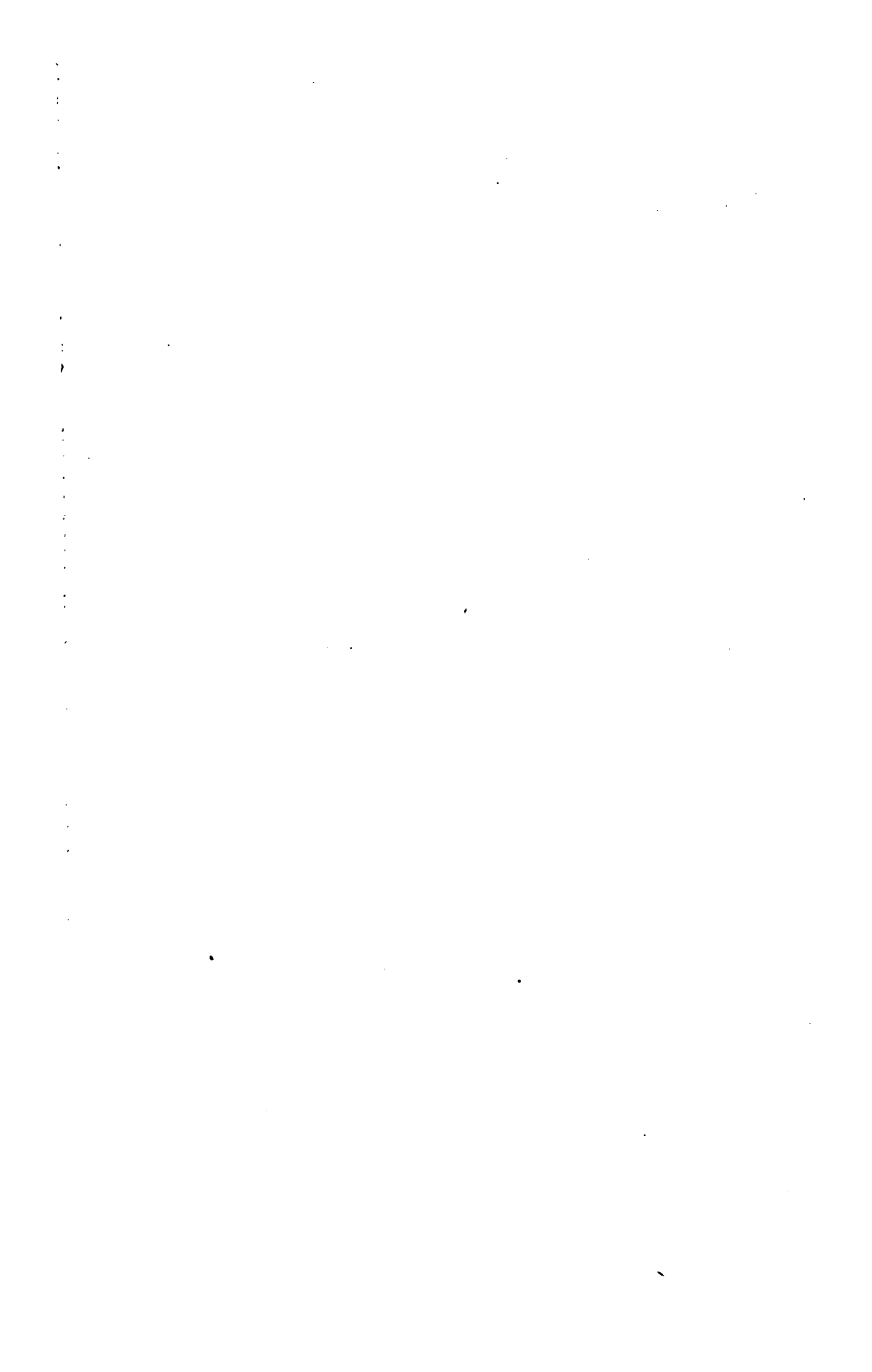
668. *Horret*, &c. *seges*, poetic=acies. (compare *Æn.* 7. 526.) atraque late *Horrescit* strictis seges ensibus, æraque fulgent Sole lacescita, &c.

664. *Deserto in gramine* : ‘you are wheeling your chariot in the deserted field.’ Heyne maintains the expression *deserto campo* to be equivalent to *extremo campo*, and this view is confirmed by the old commentators—‘Huc atque illuc agis.’ *Extremo bellator in æquore Turnus*, *i. e.* The warrior or warlike Turnus in the farthest part of the plain.

666. *Et obtutu tacito stetit* : ‘and stood in silent gaze ;’—*obtus* est *propriè*, quem Græci πρόσωπον, *i. e.* *vultum* dicunt.

667. *Mixto luctu* : ‘with mingled grief ;’ on account of Amata’s death having been made known.

669. *Discussæ umbræ* : ‘the phantoms were dispelled ;’ *sc.* when the gloominess of his mind departed from him, and as soon as reason and delay



Ardentis oculorum orbis ad mœnia torsit 670
 Turbidus, eque rotis magnam respexit ad urbem.
 Ecce autem, flammis inter tabulata volutus
 Ad cœlum undabat vortex turrimque tenebat,
 Turrim compactis trabibus quam eduxerat ipse
 Subdideratque rotas, pontisque instraverat altos. 675
 "Jam jam fata, soror superant; absiste morari;
 Quò deus et quò dura vocat Fortuna, sequamur.
 Stat conferre manum Æneæ, stat, quidquid acerbi est,
 Morte pati; neque me indecorem, germana, videbis
 Amplius. Hunc, oro, sine me furere antè furorem." 680
 Dixit et e curru saltum dedit ociùs arvis,
 Perque hostis, per tela ruit, mœstamque sororem
 Deserit, ac rapido cursu media agmina rumpit.
 Ac veluti montis saxum de vertice præceps
 Cùm ruit avulsum vento, seu turbidus imber 685
 Proluit, aut annis solvit sublapsa vetustas;
 Fertur in abruptum magno mons improbus actu,
 Exsultatque solo, silvas, armenta, virosque

had dispelled the perplexing sadness of his disposition, and the light of his mind was restored to him.

671. *Turbidus*: 'agitated' = perturbationis plenus.—*E rotis* = e curru; *lit.* 'from the wheels (of his chariot).'

672. *Ecce autem, flammis*, &c. 'But lo, among the stories rolled an eddying whirl of flames (vortex flammis) kept waving to the sky, and was gaining the tower;' = "but lo, a spire of flames, after having rolled amid the different stories, was curling upward with a wave-like motion to the sky, and obtaining possession of a tower:" i.e. a moveable tower—*turrim ambulatoriam*.

680. *Furere ante furorem*: 'Suffer me first, I pray, to give vent to this fury.' *sc.* ardentem hunc impetum, qui me incitat cum Æneâ configere.

681. *Arvis*: 'to the ground;' *lit.* 'to the ploughed,' or 'sown fields'—*arvis* is in the dative case, and equivalent here to *in arva*, 'upon the ground.' (Comp. above, v 256, and 263.) *proiecit fluvio—peuitisque profundo*, &c.

684-8. *Saxum de vertice præceps*, &c. 'And as when a rock upturn by the wind rushes headlong from the top of a mountain, whether a turbulent storm has washed it away, or undermining old age has loosened it by years; down the precipice the huge uncontrollable mass (improbus mons) with mighty impulse is borne, and bounds on the ground, rolling along with it woods, herds, and men:' so, &c. The comparison itself shows the future event; for the poet compares Turnus to a *part* of a mountain, whereas he makes Æneas equal to *mountains*, and the similitude is derived from Homer: Il. 5. versè 137. Ἀντικρὺ μεμῶνις ὀλοοῖτο πρὸς ὡς ἀπὸ πέτρης, Ὅν τε κατὰ στεφάνῃς ποταμὸς χειμάρροος ὥσῃ Ῥήξας ἀσπέτερος ὄμβρος ἀναιδέος ἔχματα πέτρης, &c.

—*Improbus mons*: i.e. pars montis ingens, saxum.

—*Magno actu* = magno impetu.

—*Exsultatque solo-sc.* mirè sæpe exsillit dum volvitur.

Involvens secum : disjecta per agmina Turnus
 Sic urbis ruit ad muros, ubi plurima fuso 690
 Sanguine terra madet, stridentque hastilibus auræ ;
 Significatque manu, et magno simul incipit ore :
 "Parcite jam, Rutuli, et vos tela inhibete, Latini ;
 Quæcumque est Fortuna, mea est ; me veriùs unum
 Pro vobis fœdus luere, et decernere ferro." 695
 Discessere omnes medii, spatiumque dedêre.

At pater Æneas, audito nomine Turni,
 Deserit et muros, et summas deserit arcis,
 Præcipitatque moras omnes, opera omnia rumpit,
 Lætitiâ exsultans, horrendùmque intonat armis : 700
 Quantus Athos, aut quantus Eryx, aut ipse, coruscis
 Cùm fremit ilicibus quantus, gaudetque nivali
 Vertice, se attollens pater Apenninus ad auras.
 Jam verò et Rutuli certatim et Troës, et omnes
 Convertêre oculos Itali, quique alta tenebant 705
 Mœnia, quique imos pulsabant ariete muros :

690. *Ubi plurima fuso sanguine terra madet* : 'where most of all the earth is drenched with effused blood'—Hypallage ; 'ubi plurimo sanguine terra maduerat' : vel certè 'ubi plurimum fuso sanguine madet terra.'

692. *Magno ore* : 'in a loud tone of voice ;' pro voce magnâ.

693. *Tela inhibete* : 'withhold your weapons' = cohibete, suspendite.

694. *Me veriùs unum*, &c. : 'it is more equitable (*veriùs* = *justiùs*) that I alone pay the penalty of the truce ;'—'*justiùs*,' æquibùs est me unum pro omnibus rupti fœderis poenas exsolvere.'

699. *Præcipitatque moras omnes* : 'and cuts short all delays ;' "and removes quickly every hinderance." Cf. 8. 443. '*Præcipitate moras*.'

—*Rumpit*, 'interrupts,' (i. e. leaves unfinished ;) and still more *lit.* 'breaks off.'

701-8. *Quantus Athos*, &c. 'Great (grand) as Athos, or as Eryx, or as father Apennine himself, when with his waving (coruscis) oaks he roars, and glories in his snowy top, raising himself to the skies.' *Athos*, ois (acc. Athon) m., a lofty mountain of Chal-

cidice in Macedonia, now *Monte Santo*. Servius vult legi *Athon* ; nam dicit si legeris *Athos*, *thos* brevis est, et versus non stat. *Athon* autem dici accusativus indicat, cùm *hunc Athona* facere consueverit.

— *Athos autem mons est adjacens Thraciæ circa Lemnum insulam in promontorio Macedonite*.

— *Eryx* was a mountain on the western coast of Sicily, famous for a temple of Venus, now *S. Giuliano*—*Siciliæ mons supra Drepanum oppidum*—*Apenninus* : 'Apennines ;' i. e. the central ridge of mountains in Italy. The term *pater* is applied here to the Apennines, either as being the deity of that range of mountains ; or it is so called, because it is the source or father of so many rivers which take their rise among its eminences, and water the plains of Italy, disembodying themselves into the *Tuscan* or *Etrurian* sea to the east, and the *Adriatic*, (vel Latine scriptum, *Hadriaticum mare*), to the west.

706. *Ariete* : 'with the battering ram ;' *ariete*, three syllables, as : ar-ye-te.

Armaque deposuere humeris. Stupet ipse Latinus
 Ingentis genitos diversis partibus orbis
 Inter se coiisse viros, et cernere ferro.
 Atque illi, ut vacuo patuerunt æquore campi, 710
 Procursu rapido coniectis eminus hastis,
 Invadunt Martem clipeis atque ære sonoro.
 Dat gemitum tellus; tum crebros ensibus ictus
 Congeminant; fors et virtus miscentur in unum.
 Ac velut ingenti Silâ, summove Taburno, 715
 Cùm duo conversis inimica in prœlia tauri
 Frontibus incurrunt; pavidi cessere magistri;
 Stat pecus omne metu mutum, mussantque juvencæ,
 Quis nemori imperitet, quem tota armenta sequantur;
 Illi inter sese multâ vi vulnera miscent, 720
 Cornuaque obnixa infigunt, et sanguine largo
 Colla armosque lavant; gemitu nemus omne remugit:
 Haud aliter Tros Æneas et Daunius heros
 Concurrunt clipeis; ingens fragor æthera complet.

707. *Arma*: according to some interpreters signifies 'shields' = clypeos, (vel ut alii scribunt clipeos,) in this place.

—*arma* implies defensive armour, while *tela* imports offensive weapons in general.

708. *Genitos diversis*, &c.: 'born in different quarters of the globe,—Æneas for instance derived his origin from Asia, whilst Turnus on the other hand derived his from Europe.

709. *Et cernere ferro*: 'and deciding with the sword;—*cernere* for *decernere* ut κρίνειν. Στρυγερῶ κρίνονται. Ἀπρ. Il. 18. Eruditi quidam sic etiam legunt hoc carmen, *Inter se coiisse viros, decernere ferro, ἀνυδέρως*, (without a conjunction,) sublatâ particulâ conjunctionis.—Latinus himself views with amazement, is astonished at, the mighty heroes born in different quarters of the globe encountering each other (coiisse inter se), or that they had come together to decide (matters) with the sword.' Henry Stephens also disputes about and discusses the validity of the reading here.

713. *Dat gemitum tellus*—sc. pulsu pedum.

715—22. *Ac velut ingenti*, &c. 'And as when in spacious Sila, or on lofty Taburnus, two bulls with opposed fronts rush on into hostile combat, the fearful herdsmen have retreated; all the cattle stand dumb with fear, and the heifers are in doubt (some render here 'are silent,' 'expect in silence,' Comp. above, v. 657.) which shall rule the herd, which the whole herd shall follow; they with much force interchange wounds with one another, and struggling (obnixa, 'pushing against one another with all their might,') they infix their horns, and with copious blood lave their necks and shoulders; the whole grove rebellows with their groaning.'

—*Sila* was a large forest in the country of the Bruttii.

—*Taburnus* was a mountain between Campania and Samnium, near Beneventum, with olive grounds, now *Tavurno*.—*Quis nemori imperitet*: 'who shall rule the forest;' the accepted reading—some copies give *pecori*, 'herd.'

Jupiter ipse duas æquato examine lances 725
 Sustinet, et fata imponit diversa duorum ;
 Quem damnet labor, et quo vergat pondere letum.
 Emicat hinc, impune putans, et corpore toto
 Altè sublatum consurgit Turnus in ensem,
 Et ferit. Exclamant Troës, trepidique Latini, 730
 Arrectæque amborum acies. At perfidus ensis
 Frangitur, in medioque ardentem deserit ictu,
 Ni fuga subsidio subeat. Fugit ocior Euro,
 Ut capulum ignotum dextramque adspexit inermem.
 Fama est, præcipitem, cùm prima in prælia junctos 735
 Conscendebat equos, patrio mucrone relicto,
 Dum trepidat, ferrum aurigæ rapuisse Metisci ;
 Idque diu, dum terga dabant palantia Teucrici,
 Suffecit ; postquam arma dei ad Vulcania ventum est,
 Mortalis mucro, glacies ceu futilis, ictu 740
 Dissiluit ; fulvâ resplendet fragmen arenâ.
 Ergò amens diversa fugâ petit æquora Turnus,

725. *Jupiter ipse duas, &c.* 'Jupiter himself sustains two scales of even balance, and puts in the different fates of the two; whom the struggle may condemn, and in which scale death may sink down.'—*Quem damnet labor, &c.* poetic = ut videat, quem pugna destinet morti—*quo*, i. e. to which side—*Vergat* : 'may incline.'—In reference to the word *Lance* it may be observed that, it serves to denote a metallic dish of large dimension, two of which were used in the *Libra* or balance, and but one in the *Statera* or steelyard—*Æquato examine* means literally, 'with evenly balanced tongue;' *examen* meaning 'the tongue or needle of the scales,' or even 'the thread by which the scales are directed;' and thus *duas æquato examine lances* strictly translated signifies, "a pair of equally-balanced scales." From the general tenor of this passage it may be inferred that, the Fates are not at Jupiter's discretion, but that he is only at liberty to examine and inquire into the decrees of futurity. Compare Homer, *Il. ð. vers. 69. Καὶ τότε δὴ χροῖσιν πατὴρ ἐτίθει τελέστα. Ἐν*

δ' ἐρίθει δύο κῆρας πανηγυρίας θανάτοιο, &c.

723. *Putans impune* : 'thinking it safe;' *sc. id sibi futurum.*

734. *Ut capulum ignotum, &c.* 'When he beheld an unknown hilt and his right hand disarmed.' (inermem.) He had aimed the blow with the sword of Metiscus his charioteer and not his own; the hilt, therefore, remaining after the blow, is termed "ignotum," *sc. alienum.*—*Aspexit* quasi mirabundus (as though full of wonder) quod fractus esset, cùm putaret se gladium ferre Vulcanium.

735. *Prima in prælia* : 'for the first onset;' *sc. tum quum iturus erat in prælium.*

737. *Dum trepidat* : 'while he is in trepidation;' as we say, "in his agitation"—*dum properat ac turbatur* : *dum festinat* = "in his hurry."

738. *Idque diu suffecit* = sat fuit ac valuit in cædendis Teucris fugientibus.

739. *Arma dei ad Vulcania* : 'to the Vulcanian arms of the god;'—Hypallage, for the arms of the god Vulcan.

Et nunc huc, inde huc incertos implicat orbis.
 Undique enim densâ Teucris includere coronâ;
 Atque hinc vasta palus, hinc ardua mœnia cingunt. 745
 Nec minùs Æneas, quamquam tardata* sagittâ
 Interdum genua impediunt cursumque recusant,
 Insequitur, trepidique pedem pede fervidus urget:
 Inclusum veluti si quando flumine nactus
 Cervum, aut puniceæ septum formidine pennæ, 750
 Venator cursu canis et latratibus instat;
 Ille autem, insidiis et ripâ territus altâ,
 Mille fugit refugitque vias; at vividus UMBER
 Hæret hians, jam jamque tenet, similisque tenenti
 Increpuit malis, morsuque elusus inani est. 755
 Tum verò exoritur clamor, ripæque lacusque
 Responsant circâ, et cœlum tonat omne tumultu.
 Ille simul fugiens, Rutulos simul increpat omnis,
 Nomine quemque vocans: notumque efflagitat ense.
 Æneas mortem contrâ præsensque minatur 760
 Exitium, si quisquam adeat, terretque trementis,

743. *Inde huc incertos implicat orbis*: 'at another time there he wheels his uncertain rounds;' still more *lit.* "folds irregular circuits one within the other."

746. *Sagittâ*: poetic = *vulnere* & *sagittâ*.

750-1. *Puniceæ pennæ*: 'of the crimson plumes'—*properly* 'reddish,' 'reddish-purple.' This source of terror implies the hunting-net which was rendered parti-coloured by means of a variegated method of entwining and knotting feathers together, by which wild boars, wolves, bears, but more especially stags are alarmed, and whenever they offer any resistance are driven into the real toils. In this the mode of putting together every other feather constituted the chief praise; but particularly was this the case with respect to the vulture and the swan; sometimes, however, they were dyed with vermilion, or a similar colour.

—*Venator canis*: 'a tracer hound;' *lit.* 'a hunter dog.'

* Some copies give *tardante* here and inclose the passage in a parenthesis as follows: ('quamquam tardante sagittâ Interdum genua impediunt, cursumque recusant') &c.

— *Venator*, pro *venaticus canis* ex Umbriâ, canibus generosis nobili — *Umbria pars Tusciæ est; et Umbri Gallorum veterum propago est.*

752. *Insidiis*: 'by the snares;' *insidiis* = *formidine*.

755. *Increpuit malis*: (from *malæ*, 'the cheeks;') 'chides with his jaws,' and so "grinds his teeth," as our expression is.

761. *Si quisquam adeat*, &c. "Æneas on the other hand threatens death and instant destruction, if any one should approach him, and terrifies the trembling (troops), threatening that he will rase (menacing to rase, *minitans excisurum*) the city, and (though) wounded presses on (his foe.) Heyne endeavours to justify this conduct on the part of Æneas on the consideration that it was an imitation of ancestral and Homeric times, and in confirmation of this point he alludes to the well-known conflict between Hector and Achilles, where the former, although wounded, is pursued by the latter. Hector was

Excisurum urbem minitans, et saucius instat.
 Quinque orbis explent cursu, totidemque retexunt
 Huc illuc; neque enim levia aut ludicra petuntur
 Præmia, sed Turni de vitâ et sanguine certant. 765
 Fortè sacer Fauno foliis oleaster amaris
 Hic steterat, nautis olim venerabile lignum;
 Servati ex undis ubi figere dona solebant
 Laurenti divo, et votas suspendere vestis.
 Sed stirpem Teucris nullo discrimine sacrum 770
 Sustulerant, puro ut possent concurrere campo.
 Hic hasta Æneæ stabat; huc impetus illam
 Detulerat, fixam et lentâ in radice tenebat.
 Incubuit, voluitque manu convellere ferrum
 Dardanides; teloque sequi, quem prendere cursu 775
 Non poterat. Tum verò amens formidine Turnus,
 "Faune, precor, miserere," inquit, "tuque optima ferrum
 Terra tene; colui vestros si semper honores,
 Quos contrâ Æneadæ bello fecere profanos."

distinguished peculiarly by having the term ἀπρίου αἶμα *sanguis Martius* accorded to his pre-eminent valour; while to his potent rival Achilles, the bravest of all the Greeks before Troy, was awarded the grandiloquent epithet of πρήστηρ μάχης, or *Fulmen pugnae*.

763. *Quinque orbis*, &c. 'Five rounds they complete in their career, (cursu explent), and as many they retrace (retexunt) hither and thither.'—Alluding to the courses of the chariot races, as consisting of seven and eight, and sometimes even five.

767. *Venerabile lignum*, &c. 'a tree of old revered by mariners;' *sc.* by their religious scruples as well as ordinary practice.—Naufragio ejectos Neptuno aut alii Numinum, vestes aliaque ex voto (in accordance with a vow) suspendisse nemo ignorat. Ergò et antiquam arborem exprimere voluit. (chose to use the expression, 'ancient tree.' Turnebus is of opinion that Virgil referred to the custom of the Greeks in the expression, 'where saved from the waves, they were wont to fix their offerings to the Lau-

rentine deity, and to suspend their devoted garments.' Horace in the 5th Ode of the first book clearly indicates the prevalence of this custom among the Romans, when he says; 'The sacred wall indicates by a votive tablet that I have hung up my wet garments to the powerful god of the sea.'

770. *Nullo discrimine*: 'without distinction,' or 'discrimination,' as regarded the sacredness of its character.

771. *Sustulerant*, &c.: 'had demolished,' *lit.* 'had taken away,' 'removed,' the stem that they might encounter in a clear field. (puro campo.)—*Puro*=level and free from obstruction.

772. *Hic hasta Æneæ stabat*, &c.: 'here the spear of Æneas was standing; (it having been thrown at Turnus, l. 711.) here fixed the impetus had driven it, and riveted it in the tough root,' (lentâ radice.)—Stabat, has the final syllable lengthened by the arsis.

779. *Quos contrâ Æneadæ bello fecere profanos*. "Which (honors) on the contrary the companions of Æneas (the Trojans) have profaned

- Dixit, opemque dei non cassa in vota vocavit. 780
 Namque diu luctans, lentoque in stirpe moratus,
 Viribus haud ullis valuit discludere morsus
 Roboris Æneas. Dum nititur acer et instat,
 Rursus in aurigæ faciem mutata Metisci
 Procurrit, fratrique ensem dea Daunia reddit. 785
 Quod Venus audaci Nymphæ indignata licere,
 Accessit, telumque altâ ab radice revellit.
 Olli sublimes, armis animisque relecti,
 Hic gladio fidens, hic acer et arduus hastâ,
 Adsistunt contrâ, certamine Martis anhelî, 790
 Junonem interea Rex omnipotentis Olympi
 Alloquitur, fulvâ pugnâ de nube tuentem :
 “ Quæ jam finis erit, conjux ? quid denique restat ?
 Indigetem Æneam scis ipsa, et scire fateris
 Deberi cœlo, fatisque ad sidera tolli. 795
 Quid struis ? aut quâ spe gelidis in nubibus hæres ?
 Mortalin’ decuit violari vulnere divum ?

(fecere profanos) by war.’ The allusion is to the places that were captured by the enemy, and which being desecrated in consequence of war being considered to profane all things, were no longer conceived to be holy, or under the sanction of religion. *Pandect. tit. 7.*

780. *Non cassa in vota* : ‘in vows not vain;’ or, ‘not to empty vows.’ = non ad inania vota poscit auxilium.

782. *Discludere morsus roboris* : ‘to disengage the gripe of the wood;’ poetic. — *more literally*, ‘to open the grasp of the tough wood.’

785. *Dea Daunia* : ‘the Daunian goddess;’ i. e. Juturna, sister of Turnus, and daughter of Daunus, who was a king of the Rutulians.

786. *Licere* : ‘that this license should be granted;’ *licere* for *quod liceret*.

787. *Telumque altâ ab radice revellit* : ‘and from the deep root (Venus) tears up the weapon.’ Pallas (Minerva) performs a similar office in the Iliad of Homer for Achilles, lib. 21.

789. *Hic acer et arduus hastâ* :

‘the other stern (keen) and lofty with his spear;’ — *arduus* = erectus. (Comp. Æn. 8. 299. ‘*Arduus*, arma tenens,’ &c.)

790. *Adsistunt contrâ certamine Martis anhelî* : ‘stand opposite panting (breathless) in the contest of Mars;’ — *adsistunt contrâ*, poetic for *sistunt inter se adversi*.

792. *Fulvâ de nube* : ‘from a yellow (properly ‘dark,’ or ‘reddish yellow’) cloud;’ sc. de aëre, de elemento suo: ut quæ dea sit regionis imæ et aëris.

794. *Indigetem Æneam scis ipsa, et scire fateris*, &c. ‘You yourself know, and confess to know that Æneas is destined for a denizen of heaven, (i. e. a deified hero;) and by the fates is advanced (or raised) to the stars.’ — By *Indigetes* are meant deified heroes raised to the dignity of tutelary gods, and worshipped as such after death. This was the case with Æneas after his decease, who according to Livy’s account, l. 1, 2. was enrolled among the demigods under the appellation of *Jupiter Indiges*.

Aut ensem—quid enim sinè te Juturna valeret?—
 Ereptum reddi Turno, et vim crescere victis?
 Desine jam tandem, precibusque inflectere nostris: 800
 Nec te tantus edat tacitam dolor, et mihi curæ
 Sæpe tuo dulci tristes ex ore recurrant.
 Ventum ad supremum est. Terris agitare vel undis
 Trojanos potuisti, infandum accendere bellum,
 Deformare domum, et luctu miscere hymenæos: 805
 Ulteriùs tentare veto.” Sic Jupiter orsus;
 Sic dea submisso contrà Saturnia vultu:
 “Ista quidem quia nota mihi tua, magne, voluntas,
 Jupiter, et Turnum et terras invita reliqui.
 Nec tu me aëriâ solam nunc sede videres 810
 Digna indigna pati; sed flammis cincta sub ipsâ
 Starem acie, traheremque inimica in prelia Teucros.
 Juturnam misero, fateor, succurrere fratri
 Suasi, et pro vitâ majora audere probavi;
 Non ut tela tamen, non ut contenderet arcum; 815
 Adjuro Stygiî caput implacabile fontis,
 Una superstitio superis quæ reddita divis.

799. *Et vim crescere victis*: ‘and strength to accrue to the vanquished;’ *victis*, i. e. ‘to one (lit. ‘to those’) already as good as conquered.’

804. *Trojanos potuisti, infandum accendere bellum*: ‘you have been able to harass the Trojans by land or by sea, to kindle execrable (grievous) war.’ *Potuisti*, i. e. *jam non potes*: ideo *præterito* usus est tempore.

—*Infandum bellum* may be rendered ‘an unhallowed,’ and so ‘calamitous war.’ Because it originated in the violation of the solemn treaty made between Æneas and Latinus.

810. *Nec*, &c. ‘Nor would you have seen me now alone in that aerial seat, (i. e. cloud,) &c.—*nec*, understand —‘if this were not so’—*nisi hoc ita se haberet*—‘if thy will were unknown to me.’

811. *Digna indigna pati*: ‘submit to things becoming or unbecoming’; *digna indigna*—*quidvis*—‘all things whether worthy or unworthy’—*omnia*; et proverbialiter dictum est, ut *facta*

infecta, æqua iniqua, fanda infunda, &c.

812. *Sub ipsam aciem*; according to various editions the reading is, *sub ipsâ acie*, ‘in the very vanguard.’

816. *Adjuro Stygiî caput implacabile fontis*: ‘I take to oath,’ or, ‘swear by the implacable source of the Stygian lake’; i. e. the famous river in the lower world, by which the gods swore; poetically also it is taken for the lower world itself. *Dii cujus jurare timunt et fallere numen*. Qui verò pejerat, (forswears himself,) annum unum et dies novem, (aliis, novem annos,) nectare et ambrosiâ interdictus Deorum epulis arcetur. Vide Farnabii notas ad Herc. Fur. Senecæ. vs. 711.—*Implacable* to those perjuring themselves.

817. *Una superstitio superis quæ reddita divis*. ‘The sole religious obligation which (is) imposed on the supreme gods;’ in other words, “an oath that forms the only solemn obligation that a deity dare not violate.”—

Et nunc cedo equidem, pugnasque exosa relinquo.
 Illud te, nullâ fati quod lege tenetur,
 Pro Latio obtestor, pro maiestate tuorum : 820
 Cùm jam connubiis pacem felicibus—esto !—
 Component ; cùm jam leges et fœdera jungent ;
 Ne vetus indigenas nomen mutare Latinos,
 Neu Troas fieri jubeas Teucrosque vocari,
 Aut vocem mutare viros, aut vertere vestem. 825
 Sit Latium, sint Albani per sæcula reges,
 Sit Romana potens Italâ virtute propago ;
 Occidit, occideritque sinas cum nomine Troja.”
 Olli subridens hominum rerumque repertor :
 “ Et germana Jovis Saturnique altera proles, 830
 Irarum tantos volvis sub pectore fluctus ?
 Verùm age, et inceptum frustra submitte furorem.
 Do quod vis ; et me victusque volensque remitto.
 Sermonem Ausonii patrium moresque tenebunt,
 Utque est, nomen erit ; commixti corpore tantum 835
 Subsident Teucri ; morem ritusque sacrorum

‘Quæ una religio Diis superstes, (remaining,) reddite eos Inferis obnoxios, si Stygem jurati fallant.’ *Reddita*, poetic=*data—facta*.

820. *Pro maiestate tuorum* : ‘for the dignity of your own’; *sc.* of Latinus, and the rest of the Italian kings who descended from your father Saturn have reigned in Latium. *According to fable*, Saturn was the most ancient king of Latium, and there worshipped as the god of agriculture and of social life.

821. *Connubiis*, &c. ‘When now they shall establish peace with happy nuptials,’ &c.—*connubiis*, three syllables, by Synæresis.

822. *Leges*=conditiones fœderis—‘when now they shall unite laws and leagues.’

829. *Hominum rerumque repertor* : ‘the founder (*lit.* ‘discoverer,’ ‘inventor’) of men and things.’—“Quomodo potest Deus videri (Jupiter) aut, ut ait Poëta, *hominum rerumque repertor*, ante cujus ortum infinita

hominum millia fuerunt”? *Lactant.* l. 1. c. 11.

832. *Verùm age et inceptum frustra submitte furorem*. ‘But come, and lay down (calm) the anger indulged (from its commencement) in vain.’

833. *Do quod vis ; et me victusque volensque remitto*. ‘I grant what you wish ; both subdued and willingly I resign myself,’ or ‘I concede’ ‘yield (to thy prayer).’

834. *Ausonii*, &c. ‘The Ausonians shall retain their native dialect and customs.’ (moresque).

—*Ausonidas* ; ‘Ansonians,’ or ‘Italians’—these inhabited the southern part of Italy, and *Ausonia* was used poetically for Italy in general.

836. *Morem ritusque sacrorum*, &c. ‘The institutions and sacred rites I will add, and will make (them) all Latins of one speech, (or language.)’ The Romans observed the worship of Cybele, daughter of Cœlus and Terra, and mother of the gods, after the Phrygian or Trojan fashion.

Adjiciam ; faciamque omnis uno ore Latinos.
 Hinc genus Ausonio mixtum quod sanguine surget,
 Supra homines, supra ire deos pietate videbis,
 Nec gens ulla tuos æquè celebrabit honores." 840
 Adnuat his Juno, et mentem lætata retorsit.
 Interea excedit cœlo, nubemque reliquit.

His actis, aliud Genitor secum ipse volutat,
 Juturnamque parat fratris dimittere ab armis.
 Dicuntur geminæ pestes cognomine Diræ, 845
 Quas et Tartaream Nox intempesta Megæram
 Uno eodemque tulit partu, paribusque revinxit
 Serpentum spiris, ventosasque addidit alas.
 Hæ Jovis ad solium sævique in limine regis
 Apparent, acuuntque metum mortalibus ægris, 850
 Si quando letum horrificum morbosque deûm rex
 Molitur, meritas aut bello territat urbis.
 Harum unam celerem demisit* ab æthere summo
 Jupiter, inque omen Juturnæ occurrere jussit.
 Illa volat, celerique ad terram turbine fertur : 855
 Non secus, ac nervo per nubem impulsa sagitta,

837. *Adjiciam*, sc. per reges Albanos, Romanosque.

839. *Supra homines, supra deos*; poetic=supra omnes. 'Hence a race, mingled with Ausonian blood shall rise, which by its piety you shall see exalted (advancing) above men, above gods, neither shall any nation equally celebrate your honors.' On account of the temple of Juno erected on mount Aventine, (one of the seven hills of Rome,) as well as the festivals in honor of Juno celebrated with the greatest engerness and inclination on the part of the Roman people; and likewise in consideration of the image of Juno evoked from Carthage and carried to Rome.

840. *Et mentem lætata retorsit*: 'and filled with joy altered the bent of her mind; '=mutavit, inflecti passa est.

843. *His actis*; 'these things done,' sc. assistance being withdrawn from Turnus.

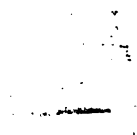
844. *Juturnamque parat fratris*

dimittere ob armis: 'and prepares to dismiss Juturna from the arms of her brother; '=dimittere=avertere, abstrahere: and so to prevent her from aiding her brother's arms.

845. *Dicuntur geminæ pestes*, &c. 'There are called two pests, by surname the Dire sisters; (the two pests alluded to are *Alecto* and *Tisiphone*, the Furies;) which, and Tartarean *Megæra* (the third) unwholesome Night produced at one and the same birth, and bound (surrounded) with equal spires or folds of serpents, and added wings swift as the wind.' (ventosas.)—*eodemque*, three syllables by Synæresis. 'Dicit has et similes esse iuriis, et cum his esse procreatas: hoc agit ut ostendat, tam apud superos, quam in terris, sicut apud inferos, furias.'

854. *Inque omen Juturnæ occurrere jussit*: 'and bade her meet Juturna as a warning.'—*in omen*=ut omen esset: quo omine fraterni fati, advocaretur Juturna.

* Alii legunt *demittit*.



Armatam sævi Parthus quam felle veneni,
 Parthus, sive Cydon, telum immedicabile torsit
 Stridens, et celeris incognita transilit umbras ;
 Talis se sata Nocte tulit, terrasque petivit. 860
 Postquam acies videt Iliacas, atque agmina Turni,
 Alitis in parvæ subitam collecta figuram,
 Quæ quondam in bustis aut culminibus desertis
 Nocte sedens, serùm canit importuna per umbras ;
 Hanc versa in faciem, Turni se pestis ob ora 865
 Fertque refertque sonans, clipeumque everberat alis.
 Ille membra novus solvit formidine torpor ;
 Arrectæque horrore comæ, et vox faucibus hæsit.
 At, procul ut Diræ stridorem agnovit et alas,

857. *Armatam, &c.* 'Not otherwise than,' i.e. 'just as,' 'an arrow shot from a bowstring, which provided with the gall of dire poison a Parthian, a Parthian or Cydonian has hurled, an incurable dart, leaps hissing and unseen athwart the fleet shades.' The *Parthians* were a Scythian people between the Caspian Sea and the Persian Gulf; these as well as the *Cydonians* who inhabited a town on the northern coast of Crete were eminent for their skill in archery. They both, as was the practice with other barbarians, were accustomed to dip their arrows in poison.

860. *Talis se, &c.* 'In like manner she begotten of Night hurried herself (tulit se) and made for earth;—i.e. taliter collecta (she shrunk up in like manner) ex nimia furis magnitudine.

862. *Alitis in parvæ* : i.e. in noctuam (into the form of the owl) contracta; 'she is suddenly shrunk up into the form of the little bird, which sometimes perching by night on tombs (*in bustis*, properly the places where corpses were burned), or on lonely housetops, troublesome (*importuna* 'of evil import,' 'ill-boding,') hoots late amidst the shades: into this shape, transformed, the fiend before the face of Turnus flies both backward and forward (*fertque refertque se*) screeching, and flaps his buckler with her wings.

867. *Novus torpor, &c.* 'unusual numbness relaxed his limbs (solvit illi membra) with fear, and his hair stood on end with horror, (*Ὁρθαὶ δὲ τρίχες ἔσταν*, Il. ω. 359.) and his voice clove to his jaws.'

869. *At procul ut Diræ stridorem agnovit et alas* : 'but when (his sister Juturna) knew (recognised) at a distance the screeching and wings of the fell Fury. ("of the dire sister.")—*Stridorem*; the creaking, grating, or hissing sound—*vocis scilicet sonum*, nam utrumque tangit augurium, (for it applies to both methods of observing an augury), whether derived from the notes of birds, or from their rapidity in flying: since an unlucky omen was attached to the screeching of a bird of song, and likewise to the flapping of the wings of that which was quick in flight. Of auguries and presentiments deducible from the last mentioned source, the cunningly-superstitious Danes of old were especially fond. These piratical invaders, and scourges both by sea and land, were in the habit of affixing to their mast-head a raven, which was so constructed, as to have moveable wings; this when opposed by violent contrary gales would, as a matter of course, flap its wings; causing frequently, together with the creaking of the mast itself a hissing and grating sound, which would be interpreted

Infelix crinis scindit Juturna solutos, 870
 Unguibus ora soror fœdans, et pectora pugnis.
 "Quid nunc te tua, Turne, potest germana juvare?
 Aut quid jam duræ superat mihi? quâ tibi lucem
 Arte morer? talin' possum me opponere monstro?
 Jam jam linquo acies. Ne me terrete timentem, 875
 Obscœnæ volucres; alarum verbera nosco
 Letalemque sonum; nec fallunt jussa superba
 Magnanimi Jovis. Hæc pro virginitate reponit?
 Quò vitam dedit æternam? cur mortis adempta est
 Conditio? possem tantos finire dolores 880
 Nunc certè, et misero fratri comes ire per umbras.
 Immortalis ego? aut quidquam mihi dulce meorum

inauspiciously; whereas, if the winds proved favorable, the wings remained motionless, and no dismal presage could be inferred, but on the contrary the very reverse omen would be drawn. This was an extremely handy contrivance to give the chiefs initiated in the craft of promoting their own selfish and sordid interests, an all but unlimited control over the debased and slavish minds of the uninitiated and scottish horde; who were thus readily induced by the craftiness and artifice of their own sea-kings and their immediate subordinates, to lend themselves continually to their unwarrantable schemes of self-aggrandisement, and despotic claims to possessions, over which they could have not a shadow of right or title, either legal, natural, or moral.

872. *Quid nunc te tua*, &c. 'What can your sister now avail you, Turnus?'—*germana*; *lit.* 'having the same parents,' or at least the same father—'own sister.'

873. *Miseræ superat*, &c. 'Or what now remains for me miserable? by what art can I prolong life (lucem morer) to you?'—*duræ mihi*=*miseræ mihi*: "for me a cruel one;"—'*Duræ, immiti, quæ posset fratrem cernere tot laboribus subditum*,' says Servius.

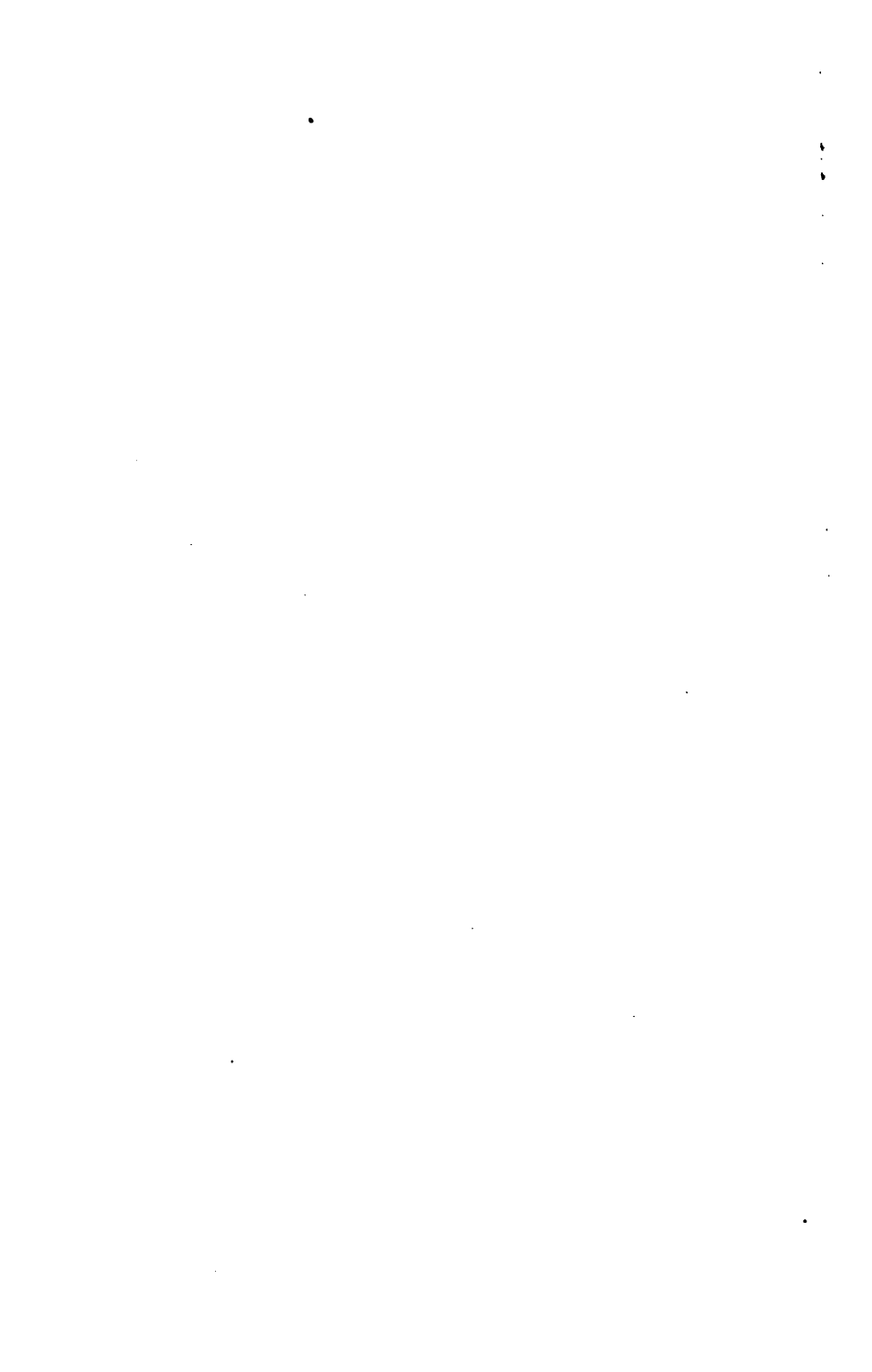
876. *Obscœnæ volucres*: 'ye ill-omened,' 'unpropitious birds,' and so 'offensive,' 'repugnant to my feelings.'

—*alarum verbera nosco*: 'the flap-pings (beatings) of your wings I know, and deadly scream; i. e. "fatal, death-foreboding din."'

877. *Nec fallunt*, &c. 'Nor do the high commands of imperious (magnanimi, *lit.* 'high-minded') Jove escape me,' *lit.* 'deceive me,' *sc.* as being no stranger to the commands of Jupiter.

879. *Quò vitam dedit æternam*: 'to what end,' 'for what purpose,' 'gave he me eternal life? why was the condition (provision) of death taken away (from me?)'

882. *Immortalis ego*? 'I immortal!'—Either punctuated with a note of admiration, so as to constitute a species of sarcasm for the reward of eternity bestowed by Jupiter himself upon her, because of the disproportionate sacrifice she had made of herself to him, even though recompensed by the gift of immortality:—or with a note of interrogation, as, *Immortalis ego*? 'Am I immortal?'—as though the reflection of her not being capable of terminating such sorrows as were allotted to her by the ordinary remedy of death were perfectly intolerable to a mind so shattered and wrecked by the cruel ordinances of Fate, as her own was.—'*Sed immortalis sum, Nec finire licet tantos mihi mortis dolores*.' Others read in this place, *Jam mortalis ego*.



Te sinè, frater, erit ? O quæ satls alta dehiscat
Terra mihi, Manisque deam demittat ad imos !”

Tantùm effata, caput glauco contextit amictu, 885
Multa gemens, et se fluvio dea condidit alto.

Æneas instat contrà telumque coruscat

Ingens arboreum, et sævo sic pictore fatur :

“ Quæ nunc deinde mora est ? aut quid jam, Turne, retractas ?
Non cursu, sævis certandum est cominus armis. 890

Verte omnis tete in facies ; et contrahe quidquid

Sive animis sive arte vales ; opta ardua pennis

Astra sequi, clausumque cavâ te condere terrâ.”

Ille, caput quassans : “ Non me tua fervida terrent

Dicta, ferox ; dî me terrent, et Jupiter hostis.” 895

Nec plura effatus, saxum circumspicit ingens,

Saxum antiquum, ingens, campo quod fortè jacebat,

Limes agro positus, litem ut discerneret arvis.

883. *Erit, &c.* : ‘or will any or my (enjoyments) be agreeable to me without you, my brother? oh what earth deep enough (satls ima, some copies give here alta), could yawn (open) for me, and despatch a goddess to the shades below?—erit has here the final syllable lengthened by the arsis ; while the e in the verb dehiscat is shortened before a vowel—dehiscere means *strictly*, ‘to gape wide open,’ ‘to split ;’ Varro says, *in eo loco dehisse terram*.

885. *Glauco amictu* : ‘with an azure veil,’ or ‘covering ;’—*glauco* means, *lit.* ‘bluish-grey,’ and is especially applied to the colour of the sea.—‘Dea enim fluvii,’ observes an old and excellent gloss, ‘cui convenit glauco amictus.’

—*Tiberinum glauco velabat amictu Carbâsus.* (a garment of fine linen.) *lib.* 8. vv. 33-4.

889. *Quæ nunc deinde (deinde, two syllables by Synæresis), mora est ? aut quid jam Turne retractas ?* ‘What now then is (this) delay? or why already, Turnus, do you retract, why do you reluctantly draw back ;’ as we say, ‘flinch?’

890. *Non cursu, sævis certandum est cominus armis.* ‘Not in running, (but) hand to hand with stern

(‘fierce,’ ‘cruel’) arms must we contend. (*certandum est nobis*),—‘quia vulnere tardus, magis cominus pugnare desiderat.’

891. *Et contrahe quidquid, &c.* : ‘and collect whatever you are able either in spirits or artifice ; (*contrahe* =collige—*animis*=viribus.) wish to attain (reach) on wings the lofty stars, or shut up in the hollow earth to hide yourself.’ *sc.* do whatever you list, or go wheresoever you will, you cannot avoid my purpose (which is ordained by the Fates, and sanctioned by the will of heaven itself,) or escape the vengeance of my hand.

896. *Saxum circumspicit ingens* : ‘he looks round upon a huge stone.’ See Homer, *Il.* η. 264. ‘Ἄλλ’ ἀναγασσάμενος λίθον εἶλετο χειρὶ παχείῃ Κείμενον ἐν πεδίῳ μέλανα τροχὺν τε μέγαρτε, &c.

897. *Campo qui fortè jacebat, &c.* : ‘which by chance was lying on the plain, placed in the field as a landmark (or boundary), to decide controversy (about) lands ;’ in order to settle, for the purpose of settling, a dispute about the division of fields. *Comp.* Hom. *Il.* φ. 403. Τὸν ῥ’ ἄνδρες πρότερον θέσαν ἔμμεναι οὐρον ἀρούρης.

Vix illud lecti bis sex cervice subirent,
 Qualia nunc hominum producit corpora tellus. 900
 Ille manu raptum trepidâ torquebat in hostem
 Altior insurgens, et cursu concitus, heros.
 Sed neque currentem se, nec cognoscit euntem,
 Tollentemve manu saxumque immane moventem :
 Genua labant, gelidus concrevit frigore sanguis. 905
 Tum lapis ipse viri, vacuum per inane volutus,
 Nec spatium evasit totum, neque pertulit ictum.
 Ac velut in somnis oculos ubi languida pressit
 Nocte quies, nequidquam avidos extendere cursus
 Velle videmur, et in mediis conatibus ægri 910
 Succidimus ; non lingua valet, non corpore notæ
 Sufficiunt vires, nec vox nec verba sequuntur :

899. *Vix illud lecti bis sex cervice subirent*, &c. 'Scarcely could twice six chosen (men) support it on their neck, such bodies of men as (i. e. men of such dimensions, such proportions as) earth now produces.' Vide Hom. Il. ε. 302. "Ο οὐ δύο γ' ἄνδρες φέροισιν, Οἱοὶ νῦν βροτοὶ εἶσιν, ὁ δὲ μιν πέντε πάλαι καὶ ὅλος. Dr. Donaldson absurdly enough translates the verb *φέροισιν* here, while showing *his* idea of the force intended to be conveyed by the poet in the employment of the optative and historical mood as affected by connection with the particle *ἄν*, in the very reverse of the sense which Homer himself in the plainest language meant emphatically to impress upon his reader's mind; viz. 'which two men assuredly could not carry or take up, (even if they would), such as mortals (of such kind as mortals) now are, whereas he easily poised and threw (the huge stone) although of such a description.' The meaning of the passage in defiance of grammar, context, and common sense, poor Dr. Donaldson contrives to twist and torture in such a way as to make the verb import 'would not, even, if they could, take it up!' Just as if the angry and revengeful feelings of human nature were not the same in all ages, and as though individuals, when exasperated, would neglect to avail themselves of the most desperate feats of strength and agility, combined with every means at hand to avenge themselves, *tooth and nail* on such as

are obnoxious to them; whenever a fair opportunity presents itself for attempting nothing short of the annihilation of their opponents. See Donaldson's *Syntaxis Græca Præcepta*.

903. *Sed neque currentem se, nec cognoscit euntem*, &c. 'But he neither knows within himself' (*lit.* 'he does not recognise himself,' i. e. 'he feels that his usual strength and speed have forsaken him,') whither he is running, (*currentem*, sc. ad saxum petendum, whither he is running to aim the stone), nor where he is going, (*euntem*, sc. contra hostem, nor whither he is going against the foe) nor (how) he lifts up with his hand, and moves the enormous stone.' i. e. eventu irritō; quia ipse præ formidine, nec mentis nec virium compos.

905. *Genua labant*, &c: 'his knees totter: his chill blood is congealed (concrevit) with fear;' *genua*, two syllables pronounced as *genva*.

906. *Vacuum per inane*, &c. 'Then the stone itself, rolled through the empty air, or void, (*poetic* for *per aëra*), neither reached the whole distance of the hero, nor struck a blow.' (*nec pertulit ictum*.)

907. *Ac velut in somnis*, &c. 'And as in dreams, when languid rest in night has closed our eyes, we seem in vain to wish to prolong our anxious courses, (*cursus*, 'objects of our pursuit,') and in the midst of our efforts we sink down faint; the tongue has



Sic Turno, quæcumque viam virtute petivit,
 Successum dea dira negat. Tum pectore sensus
 Vertuntur varii. Rutulos adspectat et urbem, 915
 Cunctaturque metu, telumque instare tremiscit :
 Nec, quò se eripiat, nec, quâ vi tendat in hostem,
 Nec currus usquam videt aurigamque sororem.
 Cunctanti telum Æneas fatale coruscat,
 Sortitus fortunam oculis; et corpore toto 920
 Eminus intorquet. Murali concita numquam
 Tormento sic saxa fremunt, nec fulmine tanti
 Dissultant crepitus. Volat atri turbinis instar
 Exitium dirum hasta ferens, orasque recludit
 Loricæ et clipei extremos septemplex orbis. 925
 Per medium stridens transit femur. Incidit ictus
 Ingens ad terram duplicato poplite Turnus.
 Consurgunt gemitu Rutuli, totusque remugit
 Mons circùm, et vocem latè nemora alta remittunt.
 Ille, humilis supplexque, oculos dextramque precantem 930

no power, the known energies of the body suffice not, neither voice or words follow: so, &c.—*velut in somnis*, Homer's comparison: 'Ὡς δ' ἐν ὄνειρῳ εὖ δυνάται φεβύοντα διώκειν, &c. II. χ. 749. Sunt qui ad ἐφιδάσθην ('the nightmare') referunt. — *non corpore notæ sufficiunt*; Enallage casus pro corpori: ut hæret pede pes, pro pedis; nisi malis præpositionem intelligi, ut sit sensus; *vires non sufficiunt in corpore*.

913. *Viam*, &c. sc. *vincendi*: 'so to Turnus, by whatever valour he sought the way (of overcoming his foe,)' &c.

914. *Dea dira*; 'the dire Goddess; i. e. the Fury.'

918. *Aurigamque sororem*; alii, *aurigam sororem*; 'and,' or his sister charioteer.' So Hector upon perceiving that he was abandoned by Deiphobus, whose form Pallas had assumed, in order to check and stop him, became dispirited, and lost all confidence.

920. *Sortitus fortunam oculis*, &c. 'Having marked out his destiny with a glance of the eyes, and with

the effort of his whole body hurls (a fatal weapon) from afar' — Heyne's explanation of this passage is, '*Locum in corpore quem fortuna dabit*, and is grounded on that of the *Variorum* interpretation which is expressed as follows; 'hunc locum ad feriendum oculis elegit Æneas, quem fortuna destinaverat vulnere, et ubi Turnum feriret.'—*corpore toto*, "with the whole force of his body."

921. *Murali concita nunquam*, &c. 'Never did stones cast from a battering engine so roar, nor such claps (*crepitus*) burst, (*lit.* 'leap apart,' *dissultant*) from thunders.' Stones hurled from a battering engine, are such as were shot from catapults and military implements and machines constructed for the express purpose of beating down walls.

926. *Incidit ictus Ingens ad terram duplicato poplite Turnus*, &c.: 'Struck to earth on bended knee the mighty Turnus falls' — *Ictus* = percussus, hic *participium* est, ac si diceret, *cecidit elisus* — 'dashed to the ground he fell.' — *duplicato poplite*; 'on bent' or 'bowed knee, *lit.* 'ham.'

Protendens : "Equidem merui, nec deprecor," inquit ;

"Utere sorte tuâ. Miseri te si qua parentis

Tangere cura potest, oro—fuit et tibi talis

Anchises genitor—Dauni miserere senectæ ;

Et me, seu corpus spoliatum lumine mavis, 935

Redde meis. Vicisti, et victum tendere palmas

Ausonii videre : tua est Lavinia conjux :

Ulterius ne tende odiis." Stetit acer in armis

Æneas, volvens oculos, dextramque repressit.

Et jam jamque magis cunctantem flectere sermo 940

Cœperat, infelix humero cum apparuit alto

Balteus, et notis fulserunt cingula bullis

931. *Neo deprecor* : 'nor do I deprecate (my fate)'—'nor do I avert by entreaty,' 'beg for forgiveness;' or it might even be rendered in accordance with our expression, 'nor do I curse my lot.'

932. *Utere sorte tuâ*. 'Make use of your (good) fortune' : i. e. kill your enemy, over whom fortune has assigned you the power.

935. *Et me redde meis*, &c. : 'and restore me to mine, or if you wish rather ("if you had rather") my body bereft of life.' Ordo est, 'et me, si non vivum, mortuum saltē redde meis.'

—*spoliatum lumine corpus*, 'my body bereft of (the light of) life.' *Lumen* autem et *lucem* pro vitâ dicunt Poëtæ, et non semel Maro. In eundem usum Græci τὸ φῶς et βλέπειν familiaria. (customary.)

936. *Victum tendere palmas* : 'me vanquished stretched forth my hands.' This belongs to the glory of Æneas, that Turnus in the presence of all confesses himself to be vanquished.

937. *Tua est Lavinia conjux*. 'Quæ certamina causa fuerat.' This *hemistich* is not to be found in several copies. Heyne has however received it into the ordinary text, and has stamped it's genuineness with his critical and masterly authority.

938. *Ulterius ne tende odiis*. 'Proceed not further in your hate (animosity.)' Do not have the disposition to extend your inhumanity beyond the natural period of my life, but resign my body to the tomb.

941. *Cœperat, infelix humero cum apparuit alto Balteus*, &c. : 'and now more and more the address had begun to persuade (*lit.* 'to bend,' and so, 'influence the will,' 'to move' and 'change the resolution;') him hesitating, when high on the shoulder (alto humero) the unfortunate belt appeared.—This was fatal to Turnus, because it was the unhappy means of Æneas's recalling to mind the slaughter of Pallas at his hands; and it may be here remarked that, Turnus wore this belt rather as an act of insult and bravado, than with any view to it's utility; which we infer from the line a little below, viz. *Atque humeris inimicum insigne gerebat*; 'and on his shoulders he (Turnus) was then wearing the hostile badge.—Pro alto, alii hic perperam legunt ingens.

942. *Et notis fulserunt cingula bullis*, &c. : 'and with it's well known bosses (studs) the girdle (girths) of the youth Pallas glistened.' The primary signification of *bullâ* is 'a bubble,' and it's corresponding term in Greek is πομφόλυξ, meaning likewise 'a water-bubble,' and also 'the boss of a shield.' Afterwards it was used to denote any thing *hemispherical*, as 'a boss,' 'stud,' or 'hasp.' The *bullâ* in fact was an ornament, generally made of gold, and worn by triumphing Roman generals round their necks in imitation of the Etruscan kings and Lucumos. In later times the *bullâ* was worn even by all noble Roman children, but laid aside at years of maturity.



Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.

Ille, oculis postquam sævi monumenta doloris

945

Exuviasque hausit, furiis accensus, et irā

Terribilis: "Tunc hinc spoliis indute meorum

Eripiare mihi? Pallas te hoc vulnere, Pallas

Immolat, et pœnam scelerato ex sanguine sumit."

Hoc dicens, ferrum adverso sub pectore condit

950

Fervidus. Ast illi solvuntur frigore membra,

Vitaque cum gemitu fugit indignata sub umbras.

946. *Hausit*: 'he had drained,' 'drawn in with his eyes;' *oculis hausit* = vidit.

947. *Tunc hinc spoliis indute meorum Eripiare mihi?* 'Shall you then escape hence from me clad in the spoils of mine?' ('of my friends?')—*indute*, poetic. the vocative used here instead of the nominative. (Comp. *Æn.* 9. 485, and 10. 327.) *Heu!* terrā ignotā, canibus *date* praeda Latinis Alitibusque jaces!—*date*...jaces, is here again poet. the vocative poetic for the nominative (*datus*), though some editions give here *data* agreeing in that case with *præda* in the nominative.—and again in the line, 'Qui juvenum tibi semper erant, *miserande*, jaceres;' *miserande* is once more put for the nominative by poetical license.

949. *Immolat*: 'sacrifices,' 'devotes you to death,' ('as an offering.') i. e. as a grateful sacrifice or offering made in honor of the shades of Pallas = this serves as an argument against such as are disposed to reproach Æneas with being amenable to the charge of cruelty towards a fallen suppliant.

951. *Frigore*, &c.: 'but with cold (sc. "with the chill of death") his limbs are relaxed.'

952. *Vitaque cum gemitu fugit*

indignata sub umbras. 'And with a groan the indignant ("disdainful") life flies beneath the shades.' The distinction is that *vita* denotes *physical life* in opposition to death—while *anima* conveys the meaning of the *living principle*.—*vita* poetic for *anima*. (Comp. *Æn.* 10. 819.) 'Tum *vita* per auras Concessit mœsta ad Manes, corpusque reliquit.'

—*fugit indignata*;—either because he had not deserved forgiveness after his entreaties: or because he knew that Lavinia would become the wife of Æneas: or because inquirers into nature maintain that the soul departs unwillingly from the body. Philostratus in his eighth book of the life of Apollonius has the following observation on this remarkable and interesting topic. Οἱ μὲν εὐθυχοὶ ξὺν ὀργῇ τελευτῶσιν οἱ δ' ἀθυμότεροι ξὺν δέει: i. e. 'The courageous on the one hand die with eager longing; whereas on the other those who are more pusillanimous do so with apprehension.' This verifies the maxim that, "no man dieth more willingly than he that hath lived most honestly;" and in like manner it is aptly observed by *Crates* that, "fools when they hate their life, will yet desire to live for the fear which they have of death."

PARALLEL PASSAGES AND REFERENCES TO OTHER AUTHORS,
ADAPTED TO THE TWELFTH BOOK OF THE ÆNEID OF VIRGIL.

Line	Book	Line	Book	Line	Book
1.	9. 499.	101.	Il. τ. 864., Luc.	241.	2. 412. 436.
2.	11. 438.		8. 289.	243.	Cf. 10. 503.
4.	Il. ε. 134.	102.	1. 90.	244.	Il. μ. 200.
5.	10. 707., Il. υ.	103.	G. 3. 232.	245.	G. 2. 127.
	164.	104.	10. 712.	247.	Il. μ. 200., θ.
6.	G. 3. 236.	108.	7. 406.		247., ο. 160.
10.	10. 763.	109.	5. 75.	252.	5. 582.
13.	158.	113.	Luc. 2. 210.	256.	263., 5. 451.
16.	11. 215.	114.	Il. η. 451.	259.	Hor. S. 2. 6. 1.
19.	G. 4. 491.	116.	Il. γ. 315.		(‘Hoc erat
23.	9. 773.	121.	G. 1. 495.		in votis.’)
24.	Il. ι. 395.	130.	Il. γ. 135.	260.	9. 427.
27.	7. 96.	139.	Ovid. Fast. 2.	263.	256.
30.	2. 134.		585.	268.	490., 1. 631.
31.	E. 1. 71., G. 1.	142.	Il. ε. 243.	273.	Il. δ. 132.
	511.	143.	Il. ι. 55.	275.	6. 861.
33.	1. 364.	144.	Cf. 4. 864.	277.	946., 11.
35.	Il. η. 329.	151.	Il. γ. 805.		709.
39.	11. 211.	155.	4. 589., 10. 133.	281.	8. 479. 588.,
46.	E. 8. 71.	157.	814., Il. δ. 64.		11. 660.
49.	5. 230.	158.	13.	287.	G. 3. 141., Æn.
50.	Il. υ. 437.	161.	Il. γ. 245. 259.		2. 565., 6. 515.
51.	2. 436.	165.	1. 313.	288.	G. 2. 19., 3. 241.,
52.	Il. ε. 311.	170.	8. 641., Il. γ.		4. 385.
53.	Cf. 390.		246.	290.	G. 3. 60.
55.	11. 741.	172.	1. 481.	293.	Il. ε. 586.
57.	9. 482.	175.	Il. γ. 275. ο. 36.,	296.	5. 483.
65.	G. 4. 482.		τ. 258.	300.	10. 699.
67.	Il. δ. 141.	179.	3. 437.	303.	1. 616.
68.	G. 1. 57.	180.	4. 269., 9. 93.	305.	Cf. εν προμάχ-
72.	Il. ω. 218.	185.	6. 310., G. 2.		οισι.
73.	(N. B. euntem.)		172.	309.	10. 745.
	2.111. 5. 554.	189.	7. 256.	317.	Cf. 9. 773., 10.
	6.863. 10. 640.	192.	(Nom. for. Voc.)		442.
77.	Cf. κροκόπεπ-		6.836., 11. 464.	319.	9. 578.
	λος, ροδόδάκ-	197.	6. 351.	320.	G. 1. 25.
	τυλος.	199.	4. 132., Il. γ.	321.	815.
79.	Il. γ. 67.		105.	322.	Cf. 4. 81.
83.	9. 49. Cf. γέρας.	205.	Il. α. 233.	326.	9. 773., Il. λ.
84.	Il. κ. 437., υ. 223.	209.	G. 2. 19.		531.
85.	G. 3. 186.	215.	G. 2. 194.	331.	Il. η. 207. υ. 298.
87.	10. 314.	219.	5. 345.	335.	Il. δ. 440.
89.	G. 3. 344.	220.	7. 343.	339.	Il. λ. 534.
91.	8. 450.	222.	Il. δ. 86.	348.	Il. κ. 314., G. 3,
92.	Od. α. 127.	223.	6. 310.		121.
94.	6. 310.	228.	Cf. 2. 98.	352.	7. 863.
97.	1. 66., 9. 862.	233.	Il. β. 123.	355.	681., Il. γ. 29.
99.	4. 215., 9. 614.	237.	E. 1. 4.	368.	Il. ε. 93.

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375.	3. 467.	514.	Cf. 2. 398., 6. 763.	672.	2. 464.
376.	Il. δ. 139., v. 258., Æn. 10. 478.	516.	4. 143.	673.	G. 1. 473.
379.	11. 691.	520.	Hor. Ep. 2. 8. 'Potentiorum limina.'	678.	2. 750.
383.	9. 527.	521.	2. 804., 10. 405.	680.	3. 648.
387.	Il. π. 308.	522.	3. 442., 6. 704.	684.	Il. v. 136.
389.	Il. λ. extr.	527.	G. 2. 467.	687.	3. 422., G. 1. 146., Il. δ. 521.
390.	53.	529.	Hor. Od. 1. 3. 648.	694.	Hor. Ep. 1. 7. 98.
398.	Il. δ. 192., λ. 827.	531.	G. 2. 192.	701.	Il. v. 754.
395.	Cf. 2. 644., 4. 681., et Ovid Trist. 2. 2. 45. Cic. Verr. 3. 5.	535.	11. 438.	703.	10. 205.
398.	E. 3. 8.	538.	9. 774.	709.	695.
400.	(Chiasmus.) Cf. 11. 334. et Il. δ. 450. 7. 796.	541.	10. 485.	710.	5. 515.
402.	Il. δ. 217.	546.	Il. v. 388., π. 787.	715.	G. 3. 219.
403.	9. 114.	548.	505.	718.	657.
407.	Cf. 8. 556.	552.	9. 532.	720.	G. 3. 220.
408.	Il. β. 150., ψ. 365., Æn. 6. 300.	554.	1. 676.	722.	G. 3. 223.
414.	6. 593., Cic. N. D. 2. 50.	557.	719.	725.	Il. θ. 69., χ. 209.
420.	G. 2. 135.	558.	6. 789.	732.	Il. γ. 361.
421.	Il. π. 527.	561.	4. 288., 5. 117. 121.	736.	5. 90.
425.	1. 364.	573.	2. 139., 12. 2.	739.	8. 383.
432.	Il. ζ. 332.	582.	7. 259. et 12. 195.	744.	(Corona) 9. 508. 551., 10. 122. 11. 475.
435.	Soph. Aj. 550.	587.	5. 214.	749.	9. 331., Il. χ. 183.
436.	Cf. 'vasta dabit' pro. 'vastabit.'	588.	G. 4. 229.	750.	4. 121., et G. 3. 372.
440.	3. 343.	589.	643., 1. 178.	754.	6. 602.
441.	Il. η. 1.	590.	9. 464.	763.	5. 683.
442.	9. 773.	594.	4. 666.	764.	Il. χ. 157.
445.	Il. β. 784.	600.	7. 339.	768.	Cf. 10. 423.
451.	Il. δ. 275., Æn. 11. 260.	603.	Il. λ. 276.	771.	Hor. Ep. 2. 2. 21.
453.	G. 3. 83.	605.	9. 773.	774.	Il. φ. 169.
454.	G. 1. 320.	611.	10. 844.	781.	G. 4. 588.
456.	3. 108.	612.	11. 471.	787.	Il. χ. 273.
465.	11. 872.	619.	G. 3. 5.	797.	3. 319.
469.	Il. ε. 885.	627.	9. 773.	800.	2. 707.
471.	5. 146.	629.	9. 773.	801.	4. 66.
472.	2. 278.	633.	224.	804.	7. 323.
475.	G. 2. 192.	639.	529.	805.	G. 3. 60.
478.	1. 316.	641.	560. et 7. 745.	814.	157.
482.	Soph. Aj. 5.	645.	1. 91.	817.	6. 324., 10. 113.
486.	4. 564.	646.	Pind. Ol. 1. 129. δ μέγας δὲ κίνδυνος ἀναλκιν οὐ φῶτα λαμβάνει.	821.	4. 35.
490.	268.		'Magnum periculum non capit virum imbellem,' &c.	823.	Cf. 1. 10. et 3. 167., 6. 794., 7. 54.
493.	Il. λ. 349.	654.	G. 4. 561.	829.	G. 1. 121.
496.	Cf. 2. 183.	657.	718.	833.	G. 4. 536.
503.	3. 319.	663.	G. 2. 142.	834.	7. 54.
505.	548.	664.	Cf. 614.	836.	5. 498.
507.	10. 682.	666.	10. 870.	837.	192. 1. 6.
508.	0. 351.			842.	Il. ξ. 166.
				843.	6. 185., 4. 475.
				845.	Æsch. Eum. 419.
				846.	G. 1. 247.
				850.	δειλοῖσι βροτοῖσι
				854.	9. 288.

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858.	E. 10. 59., Od.	891.	Il. χ. 268.	932.	Il. ω. 486.
	γ. 291.	894.	Il. χ. 296.	937.	Cf. 1. 5. 6.
862.	Cf. 4. 462.	896.	Il. η. 264., ξ. 409.	940.	1. 69.
864.	G. 1. 470.	897.	Il. φ. 403.	941.	10. 495.
868.	3. 48., 4. 280.	899.	Il. ε. 302., μ. 455.	946.	4. 661. 697.
	6. 48.	901.	9. 773.	948.	10. 533.
878.	E. 9. 27.	908.	Il. χ. 749.	952.	Il. χ. 361.
886.	E. 8. 8.	916.	8. 648.		
889.	9. 781.	919.	Il. χ. 318.		

Vergilium, et non Virgilium scribendum esse, ex monumentis veterum, Politianus Misc. c. 77. ostendit.

Mr. Addison says in his Travels, that he saw at Florence a MS. of Virgil, which disputes its antiquity with that of the Vatican: and it wants the four first lines in the first *Eneid* commencing with "Ille ego," down to "Martis," and likewise those 22 in the second book, beginning at, "Jamque adeo super unus eram" as far as, 'et furiatâ mente ferebar.' v. 567—588.

Virgilii *Georgica* sunt admirabilia; habet ex Aristotele. *Æneis Virgilii* non est correctâ ut *Georgica*, et erat compositurus 24 libros ut Homerus. Omnes Veteres hoc dicunt, propterea jussit comburi illos libros. Ergo *ibit in ignes*, carmen illud quod post Virgilium additur, non est antiquum. *Scaligerana*, p. 264.

Plinius, *Hist. l. 7. c. 30.* D. Augustus carmina Virgilii cremari contra testamenti ejus verecundiam vetuit: majusque itâ Vati testimonium contigit, quàm si ipse sua carmina probavisset.



TRANSLATION.

THE ARGUMENT

TO THE TWELFTH BOOK OF VIRGIL'S ÆNEID.

EXTRACTED FROM DRYDEN.

TURNUS challenges Æneas to a single combat: articles are agreed on, but broken by the Rutuli, who wound Æneas. He is miraculously cured by Venus, forces Turnus to a duel, and concludes the poem with his death.

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TRANSLATION.

WHEN Turnus sees that the Latins broken down by adverse war had lost heart: that now his promises are claimed, that he is marked out by their eyes; unurged he burns implacable, and raises his spirits. "As in the fields of the Carthaginians that lion pierced as to his breast by a severe wound of the hunters, then at length prepares for battle, (this may be rendered either 'stirs up hostilities,' or according to some, 'sets up erect his mane') and exults, shaking the hairy muscles on his neck, and fearless breaks the infixed (piercing) dart of the surpriser, and roars with bloody mouth;"—not otherwise fury rises (rages) in the inflamed Turnus. Then thus he addresses the king, and thus turbulent begins: in Turnus (is) no delay; there is no reason why the slothful Trojans should retract their words; nor refuse what they have agreed to. I join battle; bring the sacred things, O father, and ratify the truce. Either with this right hand will I send beneath (to) Tartarus the Trojan renegado of Asia; (let the Latins sit and look on) and alone with the sword refute the common charge, or let him hold us vanquished; let Lavinia his spouse be resigned (yielded up,) (*cedat Lavinia conjux.*) Latinus answered him with composed heart: O youth, excelling in courage, the more you yourself surpass in fierce valour, so much the more solicitously it is befitting that I provide for you, and apprehensive fully weigh all hazards. You have the kingdoms

of your father Daunus, you have many towns captured by your hand; also both wealth and spirit belong to Latinus. There are other (maidens) unwedded in Latium and the Laurentine lands, nor ignoble as to their birth. Permit me without guile (*lit.* deceit being laid aside) to disclose these things however (not gentle) ungracious to be uttered: at the same time imbibe them with attention. It was decreed that I should unite my daughter to none of her former suitors, and *that* both all the Gods and men prophesied. Overcome with love of you, overcome by kindred blood, and by the tears of my afflicted consort, I broke all restraints; I rescued her promised from my son-in-law; I took up impious arms. From that (time) Turnus, you see what misfortunes, what wars pursue me. Twice conquered in a great battle with difficulty we defend our hopes of Italy in (this) city: Tiber's streams are still warm with our blood, and the spacious fields are white with our bones. Whither am I carried backward and forward (to and fro)? what madness changes my mind? If I am prepared upon Turnus' death (*lit.* Turnus being destroyed) to invite them as my allies, why do I not rather put an end to the dissensions while he is safe? what will the kindred Rutulians, what the rest of Italy say, if to death (may fortune refute my words) I should betray you seeking my daughter and our alliances? (nuptial alliance.) Regard the various events in war, pity your aged parent, whom now disconsolate his country Ardea separates far (from you.) The fierceness of Turnus by no means is subdued by words: he swells up (strives) the more, and with the medicine grows distempered. (*lit.* and sickens by being cured.) When first he was able to speak, thus with his mouth he began: (better, pursued the subject:) What anxiety you entertain (bear) for me, this I beg, best of men, (most excellent king,) that you would lay aside for me, and suffer me to barter death for glory. We too, sire, with our

right hand dispense weapons (wield darts), and no feeble sword, and blood ensues from the wound we inflict. The Goddess mother will be far distant from him, who may screen the fugitive (her flying son) in her female cloud, and conceal herself in delusive (empty) shades. But the queen, alarmed by the new destiny of the combat, was weeping, and ready to die kept grasping her daring son-in-law. "O Turnus, by these tears, by (the regard, understood,) if any regard for Amata touches thy soul: (thou now only hope, thou repose of my wretched age; in thy power (is) the glory and empire of Latinus; on thee our whole house (family) verging to ruin relies:) I pray one thing of you; forbear to engage with the Trojans. Whatever misfortunes await you in that contest, await me too, Turnus: at the same time I will quit this hated life, nor a captive, will I see Æneas my son-in-law." Lavinia bathed with tears as to her glowing cheeks, received the address of her mother, *i. e.* her expostulation; over whom profound modesty spread a blush, and ran through her heated face.—"As if any one should have stained Indian ivory with ruddy purple; or when white lilies, mingled with many a rose, blush;"—such colours did the maiden exhibit (present) in her countenance. Love confounds (confuses) him, and he fixes his looks on the maiden. He burns for arms the more, and in few (words) addresses Amata. Do not I pray, O mother, do not pursue with tears, or with such an omen me going as I am to the contests of rigid Mars; for neither to Turnus (is) the delay of death at his disposal (*lit. free.*) *i. e.* for the putting off of death is not allowed to Turnus. Idmon, my herald, bear back these my words not likely to please the Phrygian tyrant: when first to-morrow's dawn ushered in by her crimson wheels shall blush in the sky, let him not lead the Trojans against the Rutulians; let the arms of Trojans and Rutulians rest; by our blood let us decide the war, (according to some readings, *dirimatur*, be the war decided): in that plain be the bride Lavinia sought.

When he had uttered these words, and with great speed (quick) retired into the palace, he demands his steeds, and exults on beholding them neighing before his face. Which Orithyia herself gave as a present (*lit.* an honor, ornament,) to Pilumnus; which in whiteness surpassed (*lit.* might surpass) the snows, in fleetness the winds. The busy grooms (*lit.* hasty charioteers) stand around, and with their hollow hands pat their applauded chests, (this passage might be rendered thus; ‘and excite their breasts clapped with hollow hands,) and comb their shaggy necks. Then he himself puts on his shoulders his corslet scaly with gold (some translate the participle ‘squalentem,’ rough, stiff,) and white mountain brass; at the same time he fits for wearing (use) both his sword, and shield, and the points (toppings) of his red crest; the sword, which the God of fire himself had made (forged) for his father Daunus, and had dipped it hissing hot in the Stygian wave. Next, with force he seized his strong spear, which in the midst of the palace stood resting against a huge pillar, the spoil of Auruncian Actor; and brandishes it quivering, exclaiming; “Now, O spear, that never balked my summons, now the time is at hand, thee mightiest Actor, thee the right hand of Turnus now wields: grant (me) to prostrate the body, and with strong hand to rend the corslet torn off from that Phrygian eunuch; and to befoul in the dust, his locks frizzled (curled) with a hot iron, and dripping with myrrh. With these ebullitions of rage (*lit.* by these furies) is he agitated, and from the whole face of him inflamed sparks fly off: from his fierce eyes fire flashes:—“As when a bull, sets up terrific bellowings at the onset of a fight, and practices on his horns to be angry, (or perhaps, ‘attempts to vent his rage on his horns,’) going against the trunk of a tree; he both beats the winds with blows, and preludes to the fight by scattering the sand.”

Nor less meanwhile does Æneas fierce in his maternal

armour whet his martial fury (courage,) and rouse himself to anger, rejoicing that the war would be terminated by the proffered league. Then he solaces his companions and the apprehension of dejected Iulus, teaching them the fates; and orders men to carry back positive answers, and dictate the conditions of peace. *to the Latins his*

The next day arisen had scarcely sprinkled the topmost mountains with light, when first the horses of the sun raise themselves from the deep gulf (of the sea), and from their elevated nostrils breathe forth day. Under the walls of the great city, both Rutulians and Trojans having measured out the plain, were preparing for the combat; and in the midst (they raised, understood) hearths and turf altars to their common Deities: others clad in the *linus*, i. e. apron or petticoat trimmed with purple, and worn by the priests when offering sacrifice, once 'lino,' with linen, was read) and bound as to their temples with vervain, bore both fountain water and fire. The legion of Ausonians advances, and the armed (*lit.* dart bearing) squadrons pour themselves from the crowded gates: on the other side the whole Trojan and Tuscan host with various arms rushes forth, not otherwise equipped with the sword, than if the fierce fight of Mars called them out. (*lit.* should call them.) Also amid the thousands the leaders themselves, decked with gold and purple flit about; both Mnestheus the race of Assaracus, i. e. offspring, and brave Asylas; and Messapus tamer of horses, Neptune's progeny. And when on the signal being given, each retired to their own places, (*lit.* each one withdrew into his own space), they fix down their spears in the ground, and lean upon (or rest) their shields. Then the matrons poured forth with eagerness; and the unarmed populace, and feeble old men, beset the towers and roofs of the houses: (if only a comma be placed after the word studio, effusæ must be taken as a participle, and translated 'having poured forth:)' others also stand near the lofty gates.

But Juno looking out from the top of the hill, which is now called Alban, (then the mount had neither name, nor honor, nor glory), beheld the plain, and both armies of Laurentines and Trojans, and the city of Latinus. Forthwith she thus addressed the sister of Turnus, a Goddess to a Goddess, (or, a Goddess to the Deity), who presides over pools and sounding streams; Jupiter the lofty sovereign of the sky conferred on her this honor for her virginity ravished (from her.) ‘Nymph, the grace of rivers, most agreeable to my soul, you know, how I have preferred you alone to all, whatever (maids) of Latium (lit. Latin maidens) have mounted the ungrateful bed of mighty Jove, and willingly I have placed (you) in a part (portion) of heaven. Lest you should accuse me, learn, Juturna, your calamity. (lit. O Juturna, learn your grief lest you should accuse me). Where fortune seemed to suffer, and the Fates allowed things (circumstances) to give way to Latium, (and the Destinies permitted her concerns to succeed to Latium), Turnus and your city I have protected: now I see the youth engaging with unequal fates; and the day, and unfriendly power of the Fates approaches. I cannot behold with my eyes this combat, or league. If you dare any thing more favourable for your brother (*præsentius pro germano*, may be rendered, ‘very promptly,’ ‘very readily’ for your brother), proceed, it becomes you: perhaps better things may attend the distressed. Scarcely (had she said, understood) those (words), when Juturna poured forth tears from her eyes, and three and four times with her hand smote her comely breast. Saturnian Juno says—“This (is) no time for tears; hasten, and if any means (there be) rescue your brother from death; or do you incite wars, and shake off the concerted (contracted) league. I (am) the authorizer of your bold attempt.” (I am authority for your daring). Thus having exhorted, she left her irresolute, and disturbed by the afflicting wound of her mind, i. e. by sad remorse.

Meanwhile the kings advance from the camp, Latinus is borne along with great pomp (some render it with a great crowd) in a chariot drawn by four horses whose refulgent temples twice six golden rays encompass, emblem of his grandsire the Sun; Turnus goes in a car drawn by two white steeds, brandishing in his hand two javelins with broad steel (iron). On the other side father Æneas the origin of the Roman stock, blazing with his starry shield and heavenly arms; and beside him Ascanius, the other hope of mighty Rome: and in a pure (spotless) vestment the priest brought up the offspring of a bristly sow, and an unshorn yew lamb of two years old, and led up the victim (*pecus-ūdis*, f. a sheep; it signifies *a single head*, wherein it differs from *pecus-ōris*, n. which is collective), to the blazing altars. They, having turned their eyes to the rising sun, sprinkle (offer) with their hands the salt cakes, and mark with the steel the tops of the temples of the victims, and from the goblets pour libations on the altars. Then the pious Æneas with drawn sword thus prays: "Sun, be thou now witness, and this land to me invoking, for whose sake I have been able to go through (endure) so great toils, and thou almighty father; and thou, Saturnian Juno, now more propitious, now, Goddess, I entreat you; and you, renowned Mars, who as chief (as our father) dispose all wars under your influence: fountains too and rivers I invoke, and whatever (is) the worship of the lofty sky, (of heaven above), and whatever divinities are in the azure deep. If perchance (*Si fors tulerit*=if by chance,) the victory should fall to Ausonian Turnus, it is agreed that the vanquished should depart to the city of Evander: Iulus shall quit these territories; nor hereafter shall the Trojans (*lit.* descendants of Æneas) making war afresh introduce again any arms, or with the sword harass these realms. But if victory shall favor us in our warfare, (*lit.* should yield war to us in our favour), as I rather think, (presume), and rather may the Gods confirm by their sanction,

(authority), I shall not order either the Italians to obey the Trojans, nor seek I realms for myself: let both nations unsubdued commit themselves on equal conditions to an eternal league. I will grant (ordain) their sacred rites and Gods: let my father-in-law Latinus have the disposal of arms, (or simply, 'possess his arms,') his accustomed authority: for me the Trojans shall erect walls, and Lavinia shall give name to the city. Thus Æneas first (spoke): then thus Latinus follows, looking up to heaven, and extends his right hand to the stars: these same things, Æneas, I adjure, earth, sea, stars, and the double offspring of Latona, and two-faced Janus, and the infernal power of the Gods, and sanctuaries (courts) of stern Pluto. Let the Father hear these things, who sanctions (ratifies) treaties by his thunder and lightning. I touch the altars, and call to witness the fires in the midst of them (*lit.* the intermediate fires), and deities; no day shall break this peace or league (with) on the side of the Italians, however matters shall fall out; nor shall any power turn me (cause me to swerve) willingly (from them); no, if it should overwhelm the earth in the waters, blending them by a deluge, and dissolve the heaven in Tartarus. "As this sceptre (for by chance he was wielding the sceptre in his right hand) shall never diffuse twigs nor shades with light leaf, since once lopped in the woods from its lowest stem it lacks the mother (tree), and has laid aside its leaves (locks) and branches (arms) by the axe; once a tree, now the hand of the artificer has encompassed it with ornamental brass, and has presented it to the Latin kings to wield." By such expressions they confirmed the league between themselves full in the view (*lit.* in the midst of the view) of the chiefs: then the victims consecrated in due form they stab over the flames, (then in order they butcher the consecrated victims in the flame), and tear out the entrails from them alive, and heap the altars with loaded chargers, (dishes).

But indeed to the Rutulians this fight had long ago seemed unequal, and their breasts were agitated (mingled) with various emotion; then the more, as they discern more nearly that they are not of equal strength. Turnus advancing with silent gait, and suppliantly venerating the altar with downcast eye, and his emaciated (consumptive) cheeks, and the paleness in his youthful body aggravates (their apprehensions :) (or, 'increases this impression;') which discourse as soon as his sister Juturna saw that it increased, and the failing hearts of the populace wavered; into the midst of the troops, having assumed the form of Camertus (whose descent from his ancestors (was) noble, (or high), and his name was illustrious on account of his father's valour, himself also most keen in arms), into the midst of the troops she commits herself, (or, as we say, 'throws herself,') not unskilled in inexpedients, (*lit.* not ignorant of affairs,) and sows various rumours, and speaks such things: "Are you not ashamed, (does it not shame you), O Rutulians, to expose one life for all these? (such.) Are we not equal in number or strength? Lo! both all the Trojans and Arcadians are here, and the fatal band, Etruria inveterate (hostile) to Turnus, we have hardly an enemy if every second man of us (alterni, *lit.* one after the other of us) should engage. He indeed by fame shall be advanced (shall arise) to the Gods, at whose altars he devotes himself, and shall be kept alive (*lit.* shall be borne) in our mouths. We, our country being lost, shall be constrained to obey haughty masters, who now sit down at our leisure in the plains." By such words the resolution (opinion) of the youths was inflamed now more and more, and through the troops a murmur glides. The Laurentines themselves are changed, and those very Latins, who ~~already~~ were hoping themselves up with repose from battle, and prosperity to their affairs, (success in their affairs), now desire arms, and pray that the truce be rendered null and

void, and pity the partial (unequal) lot of Turnus. To these things Juturna adds another still greater, and gives a sign from high heaven, than which none more readily (effectually) disturbed the minds of the Italians, and deceived them by the prodigy. For in the ruddy sky the tawny bird of Jove flying, pursued (drove about) water fowl, (*lit.* shore-frequenting birds,) and a noisy tribe of the feathered kind; (*lit.* of a winged troop;) when suddenly having glided to the waves, he cruel snatches a goodly swan with his crooked talons. The Italians aroused their attention: (*lit.* minds): and all the birds with loud noise turn their flight, amazing to be seen! and darken the sky with their wings, and in a cloud formed, pursue the foe through the air: until the bird overpowered by their force, and (the weight of) the burden itself, gave way, and from his talons let fall his prey into the river, and fled far off among the clouds. Then indeed with acclamation the Rutulians salute the augury, and lift up their hands: (according to some, 'put their troops in array,' and so 'draw out their bands: ' and this is a better rendering of the passage.) and first Tolumnius the augur says, "This was it, this (was it, erat sub.) that I often sought by vows, (in my prayers); I perceive, and recognize the Gods; myself, myself your leader, snatch ye up the sword, O Rutulians, whom an unjust foreigner dismays with war, like weak birds, and by violence lays waste (depopulates) your shores. He shall betake himself to flight, and far hence set sail into the deep. Do ye unanimous condense your battalions, (squadrons), and by battle defend your king torn (snatched) from you." He finished speaking, and running forward hurled a dart against the opposite foes: the wizzing cornel-spear gives a twang, and sure (of its aim) cuts the air. At once this (is done), at once a loud shout (arises); and all the battalions (wedged ranks) are alarmed, and their hearts inflamed with tumult. The flying spear as by chance nine most fair persons (corpora)

of brothers stood opposite (whom one faithful Tuscan wife had brought forth to Arcadian Gylippus,) one of these in the middle, where the stitched belt is worn by the waist, and the clasp nips (pinches) the joints of the sides, a youth distinguished in form and glittering arms, it penetrates the ribs of, and spreads him out on the yellow sand. But the brothers, a spirited band, and inflamed with grief, part (some) draw with their hands their swords, part (others) snatch up missive steel, and blindly rush on: against whom the troops of the Laurentines dash forth: here again Trojans, and Agyllinians, (Tuscans), and Arcadians with painted (emblazoned) arms, condensed overwhelm (the plain.) (better thus; hinc on this side, in this direction, Tröes Trojans, Agyllinique and Tuscans, et and Arcades Arcadians pictis armis with emblazoned arms, densi condensed, closely packed together, rursus inundant again overwhelm *the plain.*) Thus one desire possesses (actuates) all to decide by the sword. They rifled the altars; a turbulent storm of weapons flies through the whole sky, and the iron shower pours down amain; (thickens around;) they bear away both goblets and hearths. Latinus himself flies, bearing back his baffled Gods, the truce being annulled. Some (others) rein in their chariots, or with a bound vault (*lit.* cast their bodies with a leap) upon their horses, and are at hand with drawn swords. Messapus, eager to disturb the league, scares away with his opposed steed Tuscan Aulestes a king, and wearing the badge of a king; he retreating falls, and unfortunate, is entangled (*lit.* is rolled among) by the altars opposed from behind, rolling upon his head and shoulders. (more simply translated thus; 'and unfortunate, is rolled among the altars placed behind, upon his head and shoulders.' The verb 'involvitur,' here seems to possess somewhat of the force of a middle verb in Greek, and rather to imply in this passage, 'and wretched, *rolls over* the altars opposing him from behind,

upon his head and shoulders.') But eager (fierce) Messapus, flies up with his spear, and with a weapon like a beam, *i. e.* heavy, aloft raising himself on his steed (*lit.* and high from above on his horse) smites with a heavy blow, (violently,) him entreating much, and thus speaks: "He has it: this better victim has been given to the great Gods." The Italians run up together, and strip his warm limbs. Chorinæus snatches a burning brand from the altar, and confronting (meeting) Ebusus as he is coming up and aiming a blow, he fills (strikes) his face with the flames. His immense beard blazed, and singed sent forth a smell. He himself having followed up with his left hand grasps the hair of his confounded foe, and straining (struggling) with pressed knee, he plants (fastens) him to the ground; thus he strikes his side with the cruel sword. Podalirius with naked sword pursuing the shepherd Alsus, rushing through darts and in the foremost line (in the front of the army) presses close upon him, (towers above him:) he with axe drawn back cleaves asunder the mid forehead and chin of his adversary, and with the blood bespattered far and wide (*latè*, copiously) bedews his arms. Hard rest, *i. e.* cruel rest presses down his eyes, and iron sleep: his orbs are closed in eternal night. But pious Æneas kept stretching forth his unarmed right hand with head uncovered, and with exclamation kept calling to his (followers): "Whither rush ye? or what sudden discord (is) that which arises? O restrain your (feelings of) anger! the league is now struck, and all the conditions are settled: to me alone (belongs) the right to engage; suffer me, and banish your fears: I will make the treaties firm with (this) hand; these sacred rites now owe Turnus to me. Amidst these words, amidst such expostulations, (exhortations), lo, an arrow whizzing with its wings alighted on the hero. (some, 'lo, a hissing arrow glided on wings to the hero.')

Doubtful ('tis) by what hand impelled, (shot), by whose

whirling driven, who brought such great renown to the Rutulians, whether chance or a God; suppressed is the glory of the illustrious deed; neither has any one boasted himself in the wound of Æneas. When Turnus saw Æneas retreating from the army, and the leaders in disorder, glowing with sudden hope, he burns: he demands his steeds and arms at once, and proud he springs forth with a bound into his chariot, and guides the reins with his hands. Flying along he assigns (gives) many brave bodies of heroes to death; many half dead he rolls along, or with his chariot tramples down the troops, or hurls snatched up spears at those flying.—

“As when at the streams of cold Hebrus bloodthirsty Mars (when) roused clashes on his shield, and kindling wars, sends forth (lets loose) his furious steeds:—they on the open plain outstrip the South winds and the West wind: (Zephyr:) remotest Thrace groans with the trampling (beating) of feet, and the features of grim Terror, and Rage, and Stratagem, the train of the God stalk (are scattered) around: such brisk Turnus amid the battle drives (provokes) his horses smoking with sweat, bounding over his foes miserably slain: the rapid hoof scatters the bloody dew, and gore with mingled sand is trodden down. (some render the verb ‘*calcatur*,’ ‘is spurned up.’) And now he consigned to death both Sthenelus, and Thamyris, and Pholus, having engaged hand to hand this and that, (the two last), the other (illum) at a distance; at a distance (also he slew, sub.) both the Imbrasidæ, (both sons of Imbrasus), Glaucus and Lades, whom Imbrasus himself had bred in Lycia, and had furnished (*lit. laden*) them with equal arms, either to engage hand to hand, or on horseback to outstrip the winds. In another quarter Eumedes is borne amid the fight, the offspring of ancient Dolon very renowned in battle, (or, *præclara proles bello* the warlike offspring *antiqui Dolonis* of ancient Dolon,) in name representing (resembling, restoring,) his grandsire, in soul and manual

strength (in courage and deeds wrought by his hands) his father; who formerly dared to claim to himself as a reward the chariot of Peleus's son, Achilles; when as a spy he approached the camp of the Greeks; him Tydides (Diomedes) for such attempts repaid (punished) with a different (another) reward; nor aspires he to the horses of Achilles. ✓ When Turnus beheld him at a distance in the open plain, having first (antè) followed him up with a fleet javelin through the extended void, he stops his steeds yoked side by side, and leaps down from the chariot, and comes upon him half dead and fallen; and his neck being pressed by his foot, he wrests the sword from his right hand, and deep in his throat stains (dips) it shining, and moreover adds these (words:) "Lo! Trojan, lying along, measure the lands, and Hesperia (Italy) which you sought in war; they bear off these rewards ('these the rewards they reap') who dare to tempt me to the sword; thus they build their walls. He sends Asbutas as companion to him by a spear cast; and Chloreas, and Sybaris, and Dares, and Thersilochus, and Thymates fallen from the neck of his foundering (plunging) horse.—"And as, when the blast of Thracian Boreas roars (resounds) on the Ægean deep, and pursues the waves to the shore, where the winds have plied (hovered round) the clouds take flight in the sky;" thus to Turnus, wherever he cuts his way, the troops give place, and the lines (of battle) turned to flight rush forward: impetuosity bears him on, and the breeze on the opposed chariot shakes his waving crest. Phegeus did not endure him pressing on, and raging with fury: he opposed himself to the chariot, and with his right hand turned aside the mouths of the excited steeds foaming with the bits. While he is dragged, and hangs upon the pole, (some render simply 'from the chariot,') a broad lance reaches him undefended, and infixed (firmly fastened in) bursts his double tissued corslet, and grazes the surface of his body with a wound. He however, with

opposed shield, having turned on the foe advanced, and sought assistance from his drawn sword; (blade); when the wheel, and the axle hastened in its progress, hurled him headlong, and stretched him (overthrew him) on the ground; and Turnus having followed, struck off his head with his sword, and left the trunk on the sand.

*leaves
the end
of this*

And while on the plains victorious Turnus commits (causes) these slaughters, meanwhile Monestheus and faithful Achates, and Ascanius his companion, placed bleeding Æneas in the camp, on a long spear supporting his alternate steps. He storms (rages), and the arrow being broken in, he struggles to wrench out the dart, and demands the means of relief, (*lit.* and he demands a way for aid,) which (are) nearest at hand: that they would make an incision into the wound with the broad sword, ('that they should cut open the wound with a broad sword,') and quite lay bare the recess of the weapon, and send him back again to the wars. And now came to his aid, (aderat) Iapis son of Iasius, by Phœbus beyond others beloved; to whom formerly captivated with keen love (of him), Apollo himself imparted (gave) his own arts, his own gifts; augury and the lyre, and swift arrows. He, that he might prolong (in order to prolong) the destinies of his dying father, chose to understand the powers of herbs and use of medicine (medendi of healing), and inglorious to practice the silent arts. Æneas stood raving bitterly, leaning on a huge spear in a great concourse (crowd) of youths and the sorrowing Iûlus, unmoved by their tears. The old man (ille senior) with robe doubled back, succinctly girt (equipped with sleeves tucked up) after the Physician's mode; (*lit.* in the manner of Pæon), to no purpose makes many anxious efforts (is deeply busied, engaged,) with his healing hand, and the potent herbs of Phœbus; to no purpose probes with right hand the dart, and gripes with tenacious pincers the steel.

No fortune (success) directs the way; Apollo his patron lends no aid: and cruel dread increases more and more in the plains, and the mischief is nearer. Now they see the air stand thick (clogged) with dust; the horsemen come up, and arrows fall thickly in the midst of the camp: a dismal shout ascends to the skies of youths fighting, and falling under cruel Mars. ✓

Hereupon Venus his mother, moved (affected) with the unworthy distress of her son, (plucks) crops from Cretan Ida (a stalk of) Dittany with downy (*lit.* full grown) leaves, and branching (waving) with a purple flower: those kind of herbs (those plants) are not unknown to the wild goats, when swift (winged) arrows have stuck in their back. This Venus, having muffled her face in a dark cloud, brought down; with this she tintured the dark water (*fuscum*, 'of a blackish hue,') in the shining vases, secretly preparing the medicine; and sprinkles in (infuses) the juices of healing Ambrosia, and odoriferous panacea. (heal all.) Aged Iapis, unconscious (of its value) fomented the wound with that liquid; and on a sudden (for all pain fled from the body, all blood in the deep wound was stanchd; and now the arrow, having followed the hand, without any compulsion (no one forcing it) fell out, and to its pristine (state) his vigour returned anew;) Iapis exclaims, "quick, hasten for the hero's arms; why do you stand?" and first he inflames their minds against the - foes: "Not from human aid, nor masterly art proceed these things, neither, Æneas, does my right hand preserve you: a God more powerful is the agent, (does it), and sends you back to greater enterprises. He, greedy of fight, (anxious for combat), had incased his legs in gold on both sides, (hinc on this side atque and hinc that) and spurns delay, and brandishes his spear. When the shield is fitted to his side, and the corslet to his back, with arms folded around, (*lit.* his armour being spread around him,) he clasps Ascanius, and gently touching the tips of his lips through the helmet, he says;

“My boy, learn valour and true fortitude (occupation) from me, fortune from others. Now my right hand by war shall set you in safety, (*dabit te defensum*, ‘shall protect you,’) and conduct (you) amid great rewards. Do you take care to be mindful (of this) when after a while (presently) mature age shall have grown upon you; and let both your father Æneas and your uncle Hector excite you calling often to mind (recalling to mind, *repetentem animo*) the examples of your ancestors.—(or, “kindred.”) When he had uttered these words, towering (lofty) he withdrew himself from the gates, brandishing a huge weapon in his hand; at the same time both Anteus and Mnestheus rush forth in close array, (in thick troop), and the whole crowd (rout) pours out from the deserted camp: then the plain is mingled with blinding dust, and with the trampling of feet the earth moved trembles. From an opposite hill (mound) Turnus saw them coming; the Ausonians beheld them, and cold tremor ran through their inmost bones. Juturna first before all the Latins heard, and recognised the sound, and trembling fled. He (Æneas) speeds, and over the open plain hurries (drives) his fell squadron.—[‘As when a storm, a tempest-cloud having burst, &c.’] ‘As when a storm-cloud, a constellation having set, (others render, ‘with burst aspect,’) goes over the mid-sea to the land; alas! the hearts of the wretched rustics, prescient from afar, shudder; it shall bring destruction to the trees, and ruin (overthrow) in abundance, (and) shall lay waste all things far and wide: the winds fly before it, and waft the sound to the shores;”—such like the Trojan leader drives on his squadron against the opposite foes: thickened (close) they each throng one another with crowded (condensed) battalions. Thymbræus with the sword strikes down stern Osiris; Mnestheus slays Archetius, Achates Epulo, and Gyas Ufens. Tolumnius himself, the augur falls, who first had hurled his weapon against the adverse foes. A shout is raised to heaven; and the Rutulians

routed in their turn, present (shew) in flight their dusty backs across the plains. He himself neither deigns to prostrate (to strike headlong) to destruction the routed; nor does he pursue those engaged in close combat, nor those hurling javelins: surveying he traces Turnus alone amid the thick darkness, him alone he demands to the combat. The heroine Juturna struck as to her mind with this apprehension, throws off Metiscus the charioteer of Turnus between the reins, and leaves (him) afar fallen from the pole. (beam.) She herself succeeds, (comes up), and with her hands guides the waving reins, taking upon herself (assuming) all things, both the voice and person and arms of Metiscus.—“As when the dusky swallow flies through the spacious mansions of a wealthy lord, and with her wings traverses the lofty courts, collecting her scanty fare, and food for her loquacious younglings; and, now in the empty cloisters, (porches), now around the vaporous pools she chatters:”—in like manner Juturna is borne by the horses through the midst of the foes, and flying in the rapid chariot passes over all things: and now here, and now there she displays her triumphing brother, nor suffers him to engage in single combat; devious she flies far off. Æneas not the less opposing (him) follows his winding circuits, and tracks the hero, and calls him with loud voice through the scattered troops. As often as he cast his eyes upon the foe, and by his speed attempted the flight of his nimble steeds; so often Juturna wheeled about (turned back) the averted chariot. Alas, what can he do? in vain he fluctuates with a varioustide (of passions), and divers cares call his mind to contrary (directions). At him Messapus, as swift in his career (*levis cursu*) perchance he was carrying in the left (hand) two pliant spears tipped with steel, hurling he aims with unerring blow one of these. Æneas stopped short, (halted), and recovered himself beneath his shield, (*lit.* ‘and contracted himself within his arms,’) stooping down on the knee: nevertheless the impetuous

(hurled) spear bore away the top of the tuft, and dislodged from his head the summit of the crest. Then indeed his anger arises; and by treachery constrained, when he perceived the horses and chariot to be driven back in a different direction, (*diversos*), he protests copiously to Jove, and the altars of the violated league. Now at length he presses into the midst, (*invadit medios*), and terrible in his prosperous warfare, he stirs up hideous slaughter without discrimination, and pours forth all the reins of his passions.


What God can now unfold so many bitter things to me, what (God) in song the different slaughters, and death of chiefs whom both in turn (*inque vicem*), now Turnus chases over all the plain, now the Trojan hero? was it your pleasure, (*placuitne*), Jupiter, that nations about to be at eternal peace should clash in so great commotion? Æneas without much delay (that combat (contest) first restrained in their place the Trojans rushing on) smites on the side Rutulian Sucro, and where the fates (are) most active, *i. e.* where death is speediest, drives through the ribs and wattled fences (perhaps, 'grated openings') of his breast the cruel (or if *crudum* be read 'naked') sword. Turnus on foot (*pedes*) having encountered Amycus overthrown from his horse, and his brother Dioreas, smites the one with his long lance as he is coming up, (*venientem*), the other with his sword; and from his chariot dangles the dissevered heads of the two, and bears them along bedewed with blood. The one consigns to death Talos and Tanais, and brave Cethegus, three at one encounter, and dejected Onytes; a Theban name, and the son (race) of his mother Peridia. The other (kills) the brothers sent from Lycia, and the lands of Apollo, and Menætes an Arcadian youth, in vain detesting wars; whose art had been about the streams of fishy Lerna, as well as poor abode; (*pauperque domus*;) neither (were) the thresholds of the powerful known (to him), and in hired land (rented) his

father sowed.—“ And as fires sent forth from different quarters upon a withering (dry) copse, and crackling shrubs of laurel; or where with rapid descent from lofty mountains foaming streams (rivers) rebellow, (dant sonitum), and run into the sea, each having laid waste his own passage:”—with no less impetuosity (*lit.* not more slothfully) Æneas and Turnus both rush through the fight: now, now doth their rage ebb and flow (*fluctuat*) as the waves within them: their breasts that know not how to be vanquished are ready to burst: now with all their might and main they go (*itur ab illis*) into the midst of wounds, (*inter vulnera*, ‘amid wounds.’) This one with a rock and the whirling of a huge stone, dashes headlong (*excudit præcipitem*) and stretches on the ground Murranus sounding forth his ancestors, and the ancient names of his forefathers, and his whole race through the Latin kings derived; (*actum*;) him beneath the reins (harness) and yoke the wheels rolled forward with frequent tread, (*lit.* with many a blow,) the rapid hoof of the horses, no longer mindful of their master, tramples upon him. (*proculcat super.*) The other (Turnus) encounters Ilus (some read ‘Hyllus’) rushing on and blustering mightily in spirit, and hurls a weapon against his gilded temples; the spear stood in his brain transfixed (pierced) through his helmet. (*olli per galeam.*) Nor has your right hand, Creteus, most valiant of Greeks, rescued you from Turnus; nor did his own Gods protect Cupencus, at the approach of Æneas. He presented a breast of easy access (*obvia*) to the sword: neither did the resistance (*lit.* delay) of the brazen shield avail him hapless. The Laurentine plains saw you too fall, Æolus, and strew far and wide with your back the ground. You fall, whom neither the Grecian squadrons (bands) could overthrow, nor Achilles the destroyer (overthrower) of the realms of Priam. Here were the boundaries of your death: (*lit.* ‘here were to you the limits of your death:’) beneath

Ida your stately palace, stately the palace of Lyrnessus; your sepulchre in Laurentine ground. Thus (*adeò*) the whole hosts are turned (on each other) all the Latins and all the Trojans: Mnestheus, and keen (bold) Serestus, and Messapus tamer of horses, and brave Asylas, and the phalanx of Tuscans, and the wings of Arcadian Evander, each for himself, the heroes exert their abilities with their utmost might. (*lit.* 'strive, struggle with the greatest effort of their strength.') There is neither stop, nor stay: they contend with vast emulation.

Here his most beauteous mother inspired Æneas with the resolution (*misit mentem Æneæ*, 'impressed Æneas with the design;' or simply, 'influenced the mind of Æneas,)* of going (*ut iret* 'to go') to the walls, and quickly advancing his army against the city, and confounding the Latins with sudden destruction. While (*ut*) tracing Turnus through the different troops, he cast round his eyes hither and thither, (*huc atque huc*), he beholds the city exempt from so great warfare, and in safety (*impunè*) undisturbed. Forthwith the idea of a greater fight inflames him: he calls Mnestheus, and Sergestus, and brave Serestus, generals, and takes a rising ground, (a hill,) where the rest of the Trojans assemble, nor serried, (crowded,) do they lay aside their shields or darts. Standing in the centre (*medius*) of an elevated mound, he speaks; "Let there be no (manner of) obstruction to my dictates: Jupiter stands by us on our side: (*lit.* Jupiter stands on this side:) nor, on account of the suddenness of the design, (on account of the sudden purpose), let any one move the slower. This day I will overthrow the city, cause of the war, the realms themselves

* [The *Greek infinitive* resembles the *English* in supplying the part of the Latin Gerundive and Supine, as well as much that the Latins represent by *Ut* and the Subjunctive, and other formulæ.]

(yea, the very realms) of Latinus, unless they consent to receive the yoke, and vanquished to obey; and I will lay their smoking tops even with the ground. Must I wait for-sooth, until (dum) it may please Turnus to endure our conflict, and vanquished be again willing (*rursus velit*) to engage? This (is) the head, O my countrymen, this the chief point (*summa*) of the execrable war. Bring firebrands quickly, and redemand the league with flames. He had finished speaking; and all with spirits alike struggling form a wedge-shaped order of battle, (a wedge-battalion), and in a condensed mass are borne to the walls. Unexpectedly the scaling-ladders, and sudden fire appeared. Some run (fly) to the gates, and butcher the first (*they meet with*;) others hurl the steel, and darken the sky with darts. Æneas himself among the foremost extends his right hand beneath the walls, and with loud voice accuses Latinus; and attests the Gods, that he again is compelled to the fight; that the Italians (are) now twice his foes, that the second leagues are broken. Discord arises among the trembling citizens: some order to unlock the city, and open the gates to the Trojans, and they drag the king himself to the walls. Others carry arms, and proceed to defend the ramparts.—“As when a shepherd has traced bees shut up in a lurking old stone (*lit.* ‘in a porous pumice stone;’ and so, ‘in a soft stone or rock full of hiding places’—‘in a dark cliff;’) and has filled it with bitter smoke; they within alarmed at the state of things, (*trepidæ rerum*), run hither and thither through the waxen camp, and with loud buzzings whet their rage; the black stench is rolled in their cells: then with confused (dull) murmur the clefts (rocks) within resound; to the empty air the smoke ascends.”— This accident likewise befel the wearied Latins, which with grief shook the whole city to the foundation. The queen soon as (ut) from her apartments she beheld the enemy advancing, the walls assaulted, (perhaps, ‘scaled,’) the flames

flying up to the roofs; no where on the other hand (*nusquam* *contrà*, 'no where in opposition') the Rutulian bands, no troops of Turnus; unhappy, she believes the youth slain in the conflict of battle, and, with sudden grief distracted as to her mind, exclaims that she herself (*is*) the cause, and crime, and source of misfortunes; and distracted (*frantic*) having uttered many things through melancholy madness, resolved to die, (*moritura*), with her hand tears asunder her purple robes, and from a lofty beam ties the noose of her unseemly (*hideous*) death. Which disaster soon as (*postquam*) the hapless Latin dames heard of, (*received the news of*), her daughter Lavinia first having torn with her hand her auburn tresses and rosy cheeks; then the rest of the multitude runs madding around; (*lit.* 'rages,' 'raves'): with (*wailings*) shrieks the palace far and wide resounds. Hence the unhappy report is noised about through the whole city. They despond as to their minds. With rent robe Latinus goes about, struck (*amazed at*) with astonishment at the destinies of his consort, and the destruction of the city, defiling his hoary hair, besprinkled with foul dust; and many times (*multaque*) he accuses himself, *that* (*qui non antè acceperit*) he had not before received Trojan Æneas, and voluntarily admitted (*adopted*) him as his son-in-law.

Meanwhile the warrior Turnus at the extremity of the plain pursues a few stragglers, (*wandering about*), now tardier, and less and less elated with the victory (*lit.* *success*) of his horses. The wind (*gale*) wafted to him this outcry mingled with unseen (*blind*) terrors; and the din of the confused city struck his attentive ears, and an unjoyous (*sorrowful*) murmur. "Ah me why are the walls disturbed with such woe? or what so great outcry bursts from different parts of the city?" Thus he speaks, and with drawn in (*contracted*) reins he stood still, beside himself, (*amens*.) And his sister as transformed into the figure

(form) of Metiscus the charioteer, and (who) guided (regebatque) the chariot and horses, and reins, replies to him in such words (as these.) "This (way), Turnus, let us pursue the Trojans, where our first conquest opens the way. There are others, who by their hand (vigorously) can defend the houses: Æneas assails (attacks) the Italians, and joins battle (with them). Let us too, by our hand dispense cruel deaths among the Trojans; neither shall you quit the field (withdraw) inferior (to him) in the number (of the slain), or in the honor of the fight."

Turnus to these things (replied :) "O sister, I knew (recognised) you both long ago, when first by artifice (per artem) you disturbed the truce, and committed (applied) yourself to these wars; and now in vain you deceive, O Goddess. But who willed you descended (sent down) from Olympus, to undergo such toils? Or is it (an) that you may see the cruel death of your wretched brother? For what am I doing? ('for what am I about'?) or what fortune now promises safety? I myself before my eyes saw Murranus the mighty die (fall) *ocle* while loudly (cove) calling on me, (than whom none other more beloved survives to me, quo than whom non alter not another carior more dear mihi to me superat survives,) and overcome by a mighty wound. Hapless Ufens fell, lest he should behold our disgrace: the Trojans are in possession of his corse and arms. Shall I suffer (perpetiarne) our houses to be rased? [destroyed?] (that alone was wanting to our affairs); and not (nec) by my right hand rebut the expressions of Drances? Shall I turn my back? and shall this land behold Turnus flying? What then is it even so grievous a thing to die? (usque adeone miserum est mori?) Do ye, oh infernal powers, be propitious to me, since the inclination in the powers above (is) averse. (since the will of the Gods is hostile.) To you I shall descend a spotless soul, and unconscious of that charge, at no time (haud *unquam*) unworthy of my great ancestors."

Scarcely had he said those (words); (when) lo! *Saces* borne on his foaming steed, flies through the midst of the foes, wounded across the face (*lit.* wounded in his face opposed to him) with an arrow, and he rushes forward imploring by name Turnus: "Turnus, on you our last refuge (depends:) pity your own. (your friends.) *Æneas* thunders in arms; and threatens to overthrow the topmost citadels of the Italians, and to destruction to devote them: and now to the roofs the firebrands fly. On you the Latins turn their faces, on you their eyes; king Latinus himself demurs, (hesitates), whom to call (*quos vocet*) sons-in-law, or to which alliance to incline himself. (*flectat sese*, he may yield himself.) *i.e.* *Intra se murmurat, dubius utrum admittat generum.* The primary signification of *musso* is, 'I murmur,' 'mutter,' or 'whisper to myself;' *mussantes inter se rogitabant*, Livy; of bees, *mussant oras et limina circum*, Virgil; *aliquid per metum mussari*, used by Plautus, in the sense of 'to bear in silence'; and secondly it implies, 'to be afraid to do or say any thing,' 'be in fear and uncertainty,' according to both Virgil and Pliny.] Besides the queen, most faithful to your interest, (to you,) has herself fallen by her own right hand, (or *regina ipsa*, 'the queen herself' &c.) and affrighted has abandoned (the light of) life. Before the gates Messapus and brisk (bold) *Atinas* alone sustain the fight (*aciem*.) Around these on each side the thick battalions stand, and an iron crop of drawn swords bristles up: (some render, 'shoots an awful glare:') (yet) you are wheeling your chariot in the deserted field." Confounded with the varied image (aspect) of affairs, Turnus was astounded, and stood in silent gaze. Deep in his heart boils overwhelming (mighty) shame, and despair (madness) with mingled grief, and love racked ('goaded on,' 'tormented,') by furies, and conscious valour. When first the phantoms were dispelled, and light was restored to his mind,

agitated, (*turbidus*), he rolled his flaming eye-balls to the walls, and from the chariot (wheels) looked back upon (to) the spacious city. But lo! among the stories (*lit.* planks) an eddying whirl of flames rolled on kept waving to the sky, ('but lo! a torrent with flames rolled on among the rafters was ascending in a wave-like motion to heaven,') and was gaining the tower; the tower which he himself with jointed beams had erected, and had applied wheels under it, and laid over it (*lit.* had spread over it) lofty bridges. "Now, now the Destinies, my sister, prevail; forbear to stop me; whither the Deity, and whither hard (cruel) fortune calls, let us follow: I am resolved (*stat mihi*) to engage hand to hand *with* Æneas; I am determined to endure whatever (of) bitterness (*quicquid acerbi*) there is in death: nor, sister, shall you see me any longer inglorious. (disgraced). Suffer me first (*antè*), I pray, to give vent to (*lit.* 'to rage out') this madness. He said, and from his chariot quickly (*ociùs*) gave a spring to the ground; (*lit.* on the fields;) and through foes, through darts he rushes, and deserts his sorrowing sister, and with rapid course (speed) bursts the middle ranks. ('breaks through the midst of the troops with rapid motion.')

— "And as when a rock upturned by the wind rushes headlong from the top of a mountain, whether a turbulent storm has washed it away, or undermining old age has loosened it by years; down the precipice (abyss) the destructive (or, 'enormous, immense') mass with mighty impulse, ('with great violence') is borne, and bounds on the ground, rolling along with it woods, herds, and men:"—so Turnus rushes through the broken (scattered) troops to the walls of the city, where most of all (*plurima*, *lit.* 'extensive') the earth is drenched (is moist) with effused blood, and the air hisses with javelins; and he makes a sign with his hand, and at the same time in a loud tone (with a loud voice) (thus) begins: "Forbear

now, Rutulians, and ye, Latins, withhold your weapons: whatever chance there is, 'tis mine: (it is) more equitable (*verius*) that I alone pay the penalty of the truce, and decide (contend) with the sword. All the midmost gave place, and afforded room.

But father Æneas, on the name of Turnus being heard, forsakes both the walls, and abandons the lofty towers, and cuts short all delays: he breaks off all his operations, exulting with delight, and dreadfully (*horrendumque*) thunders in arms; — “As great as Athos, or as Eryx, or as father Apennine himself, when with his waving oaks he roars, and glories in his snowy top, raising himself to the skies.”— Now indeed both Rutulians and Trojans, and all the Italians eagerly (*certatim*) turned their eyes; both those who were occupying the walls, and those who were battering with the ram the lowest ramparts: and they laid down their arms from their shoulders. Latinus himself is amazed at the mighty heroes, born in different quarters of the globe encountering each other, (*lit.* coming together with hostile intent), and deciding with the sword. And they, when the spaces ('level surfaces,' *campi*) in the void plain were cleared, with rapid career (*projectu* × *procursu*, 'advance') their spears being hurled from afar, rush on to warfare (press on the war) with shields and clattering (*resounding*) brass. Earth gives a groan: then they redouble frequent strokes with their swords. Fortune and valour are blended in one.—“And as when in spacious Sila, or on lofty Taburnus, two bulls with opposed fronts rush on into hostile combat, the fearful herdsmen (*lit.* masters) have retreated; all the cattle stand dumb with fear, and the heifers are in doubt (are in fear and uncertainty) which shall rule the herd, which the whole herd shall follow, they with much force interchange (*intermingle*) wounds with one another (*inter sese*), and struggling they entangle their horns, and with copious blood lave

their necks and shoulders; the whole grove rebellows with their groaning.”—Not otherwise (just so) Trojan Æneas and the Daunian hero encounter with their shields: an immense crash fills the skies. Jupiter himself sustains two scales of even balance, and puts in the different fates of the two; whom the struggle may condemn, and in which scale death may sink down. (incline). Here Turnus, thinking it safe, (‘thinking he could do it safely,’ impunè), springs forth, and with his whole body rises aloft to his uplifted sword, and strikes. The Trojans and trembling Latins shriek out, and the lines (aciesque) of both are on the tiptoe. (aroused.) But the treacherous sword is broken, and in the middle of the stroke fails him inflamed, unless flight should succeed to his relief. He flies swifter than the east wind, when he beheld an unknown hilt and his right hand disarmed. There is a report that he in his hurry, (præcipitem), when he was mounting his yoked steeds for the first onset, while he is in trepidation, (he trembles with anxiety), his father’s blade being left behind, snatched the sword of his charioteer Metiscus: and that long sufficed, (supplied him long), while the Trojans were presenting their flying (retreating) backs: when it came to the Vulcanian arms of the God, the mortal blade, like brittle ice, flew to pieces (splintered) with the stroke: the fragments glitter on the yellow sand. Therefore frantic Turnus in flight makes for different quarters of the plain, and at one time here, at another (inde) there, he wheels his uncertain rounds. For on every side in thick circle the Trojans enclosed him; and on this side (hinc) a vast morass, on that (hinc) lofty walls surround him. Nor less does Æneas pursue (him), although his knees retarded by the arrow sometimes impede and refuse him speed, and glowing he presses closely on the heel (*lit.* with his foot to the foot) of him dismayed.—“As if at any time (quando) a tracer hound (*i. e.* a hunting dog) having found a stag enclosed

by a river, or hedged in by the terror of the crimson plumes, (*lit.* wing), presses upon him with speed and bayings; but he terrified by the snares, and steep bank, flies and refies a thousand ways; but the mettlesome (lively) Umbrian dog, open-mouthed (*hians*, *lit.* 'gaping with open mouth') fastens on him, and now, now he is in the act of pinning him down, and like to one pinning him he chides with his jaws, and is deluded by a vain bite: then indeed uproar arises, and the banks and lakes re-echo around, and the whole sky thunders with the disturbance." He (Turnus) at the same time taking to flight at the same time upbraids all the Rutulians, calling each by name, and craves (demands) his notable sword. Æneas on the other hand threatens death and present destruction, if any one should approach him; and he terrifies the trembling (troops), menacing to rase (*excisurum*) the city, and (though) wounded presses on (his foe). Five rounds they complete in their career, and as many they retrace (renew) hither (and) thither. Neither indeed are slight or frivolous prizes sought; but respecting the life and blood of Turnus they strive. Sacred to Faunus here had stood a wild olive-tree with bitter leaves, a tree of old revered by mariners; where saved from the waves they were wont to fix their offerings to the Laurentine Deity, and to suspend their votive (devoted) garments. But the Trojans without distinction (*nullo discrimine*) had borne away (according to some, 'had demolished') the stem that they might encounter in a clear field. Here the spear of Æneas was standing: here fixed the impetus had driven it, and rivetted (held it) in the tough root. The Trojan leant over it, and attempted (desired) with his hand to wrench out the steel, and with the weapon to pursue him whom by speed he could not overtake. (him whom he could not overtake in the chase.) Then indeed Turnus distracted with fear, cries: "Faunus, pity me, I pray; and do

you, most indulgent (best) earth, detain the iron; if ever I have revered your honors, which on the contrary the Trojans have profaned (have rendered profane) by war." He said, and invoked the aid of the God in vows not vain. For Æneas long struggling, and delayed over the tough root, by no efforts of strength was able to disengage the gripe of the wood. (*lit.* oak.). While keen he strives, and presses, the Daunian Goddess again changed into the form of the charioteer Metiscus runs forward, and restores to her brother the sword. At which (quod) Venus indignant that this license should be granted (*licere*, *lit.* 'that it was allowed') to the audacious nymph, approached, and from the deep root tore up the weapon. They, towering in arms, and renewed in spirits, the one (*hic*) confiding in his sword, the other (*hic*) stern and lofty (bold and daring) with his spear, stand opposite, breathless (panting) in the contest of Mars.

Meanwhile the king of all powerful Olympus addresses Juno, viewing the fight from a yellow (golden) cloud: "What now shall be the finish, (end), O consort? what at length remains? you yourself know, and confess to know that Æneas is destined (*deberi*) for a denizen (deified hero, demigod) of heaven, and by the Fates is raised (advanced) to the stars. What do you purpose, or with what hope do you linger (*hæres*) in the cold clouds? Was it becoming (*decuitne*) for a Deity to be violated by a mortal wound? or for his wrested sword to be restored to Turnus, (for what (how) could Juturna prevail without you?) and strength to accrue (*crescere*) to the vanquished? now at length desist, and be bent (influenced) by our entreaties: nor let such anguish gnaw (*corrode*) in silence, and sad cares (so) oft recur to me from your sweet mouth. We have come to a conclusion: (*ventum est*, 'tis come,' &c.) you have been able to harass the Trojans by land or sea; to kindle

execrable war, dishonour a family, (*i. e.* the house of Latinus,) and blend the hymeneals with sorrow. (*lit.* and to intermix marriage with grief:) to make any farther attempts I forbid you." Thus Jupiter began: thus on the other hand the Saturnian Goddess with downcast look: Mighty Jupiter, because indeed that will of yours (*ista tua voluntas*, 'this your will') [was] known to me, unwilling I left both Turnus, and the earth. Nor would you have seen me now alone in (that) aerial seat submit to things becoming (or) unbecoming; but, girt with flames I should have stood in the very van, (*sub ipsam aciem*, *lit.* 'at the line,' or, 'order of battle itself,') and have drawn the Trojans into adverse fights. I confess, I persuaded Juturna to aid her hapless brother, and for his life I approved that she should adventure (dare) greater things; yet, not that she should contend with weapons, nor that (she should stretch) her bow; I take to oath the implacable source of the Stygian lake (of the water of the Styx), the sole religious obligation (*una superstitio*) which (has been) imposed on the supreme Gods. And now I yield indeed, and disgusted, (*exosaque*, 'and hating them *right sore*,' 'exceedingly,') renounce battles. This thing (*illud*), which is withheld by no law of fate, I implore of you for Latium's sake (*pro Latio*), for the dignity of your own: when now they shall establish peace with happy nuptials, so be it (*esto*), when now they shall unite laws and leagues, that you would not command (*ne jubeas*) the native Latins to change their ancient name, nor to become Trojans, or be called Teuceri, or the people (men) to change their language, or alter their dress. Let Latium subsist; let the Alban kings be through ages; let the Roman race be powerful by Italian valour. Troy has fallen, and with your leave (*sinasque*, *lit.* 'and should you permit it,') it shall have perished together with the name." To her (*olli*) the founder of men and things smiling (replied:) "Both sister of Jove, and other offspring of Saturn, roll you, in

your breast (beneath your breast) such tides of passion? But come, and lay down the anger indulged (commenced) in vain. I grant what you wish; both subdued and willingly I resign myself. Their native dialect and customs the Ausonians shall retain: and as it is, the name shall be; only incorporated with them (*commisti corpore*) the Trojans shall settle (in *Latium*;) the institutions, (the method of living), and sacred rites I will add, and will make (them) all Latins of one speech. (*uno ore*, *lit.* 'with one language.') Hence a race mingled with Ausonian blood shall rise, which by its piety you shall see exalted (*ire*, 'advance') above men, above Gods; neither shall any nation equally celebrate your honors." To these things Juno assents, and filled with joy altered the bent of her mind. (*retorsit mentem*.) [some render, 'and delighted regained her tranquil mind.'] Meanwhile she departed from the sky, and left the cloud.

These things done, (*his actis*), the sire (father of Gods himself) revolves with himself something else, and prepares to dismiss Juturna from the arms of her brother. There are called two pests, by surname the Dire (sisters), which, and Tartarean Megæra unwholesome Night produced (*tulit*, 'bore') at one and the same birth, and bound (surrounded) with equal folds of serpents, and added wings swift as the wind (*ventosas*). These at the throne of Jove, and in the court of the stern king attend, and whet up (*sharpen*) fear in sickly mortals, if at any time the sovereign of the Gods prepares frightful death (some read here *luctum* grief) and diseases, or terrifies guilty cities, *lit.* 'that have deserved it,' (*meritas*) with war. One of these in haste (*celerem*) from the lofty sky Jupiter despatched, and bade her meet Juturna as a warning. (in omen.) She flies, and in a swift whirlwind to earth is borne:—"not otherwise than (*non secus ac*) an arrow shot from a bowstring, (*nervo*), which

provided (armed) with the gall of dire poison a Parthian— (a Parthian or Cydonian) has hurled an incurable dart, leaps (flies) hissing, and unseen (unperceived) athwart the fleet shades :” in like manner (talīs) she begotten of Night hurried (raised) herself, and made for earth. Soon as she sees the Trojan battalions, and the troops of Turnus, she (is) suddenly shrunk (collecta, contracted) into the form of the little bird, which sometimes perching (sitting) by night on tombs, or on lonely housetops, troublesome (untimely) hoots late among the shades : into this shape transformed, the fiend before the face (ob ora) of Turnus flies both backward and forward (fertque refertque se) screeching, and flaps his buckler with her wings. Unusual numbness relaxed his limbs with fear, and his hair stood on end with horror, and his voice clove to his jaws. But, when his sister Juturna knew at a distance the screeching (hissing hoarse sound) of the fell fury, (Diræ), unhappy she rends her dishevelled tresses, deforming her face with her nails, and her breast with blows : “ What can your sister now avail you, Turnus, or what now remains for wretched me ? by what art can I prolong life to you ? (your life) ? can I (possumne) set myself against such a portent ? Now, now I quit the lines. Do not terrify me apprehensive as I am, (timentem), ye ill-boding (filthy) birds : the beatings of your wings I know, and deadly scream : nor do the proud commands of imperious Jove deceive me. Repays he these things for my virginity ? To what end (quò) gave he (me) immortal life ? why was the condition of death taken away (from me) ? Surely now I might have been able to put an end to such sorrows, and go as a companion to my wretched brother through the shades. (Am) I immortal ? (according to another method of punctuation, Ego, immortalis ! ‘ I immortal !’) or will any of my (enjoyments, anything of mine) be agreeable to me, without you, my brother ? Oh what earth deep enough could yawn for me, and dispatch a Goddess to the Shades below ? Having spoken thus much, the

Goddess covered her head with an azure vail, (glauco, properly, 'bluish-grey,') drawing many a groan, and buried (hid) herself in the deep river.

Æneas on the other hand presses on, and majestic (towering) brandishes his weapon massy as a tree, (arboreum), and thus with stern heart speaks: "What now then is (this) delay? (quæ nunc deinde est mora? 'what now then is the delay?') or why already, Turnus, do you retract? (do you decline *battle*.) Not in running, (but) hand to hand (some read) *comminus* instead of *cominus*, 'in close combat,' with stern arms must we contend. (certandum est nobis, sub.) Turn yourself into all shapes, and collect whatever you are able either in spirits, or artifice: wish to attain (reach) on wings the lofty stars, ('or,' *que*) shut up in the hollow earth to hide yourself. (and to conceal yourself inclosed in the hollow earth.) He shaking his head, (answers): "Fierce one, your blustering expressions do not frighten me: the Gods intimidate me, and Jupiter (my) foe." Nor more he said, he looks round upon a huge stone, a stone antique, immense, which by chance was lying on the plain, placed in the field as a landmark, (boundary), to decide controversy about lands, (properly, 'ploughed,' or 'sown fields.') Scarcely could twice six chosen (men) support it on their neck, such bodies of men as earth now produces. The hero (ille heros) hurled it snatched up with tremulous hand against his foe, raising himself aloft, (higher), and rushing forward (moving) with speed. But he neither knows (within) himself (whither he is) running, (*currentem*), nor (where he is) going, (*nec euntem*), or (how) he lifts up (*tollentemve*) with his hand, and moves (*moventemque*) the enormous stone. His knees totter: his chill blood is congealed (*concrevit*) with fear. Then the stone itself, rolled through the empty air, (void), neither reached (*evasisit*) the whole distance of the hero, nor struck (effected) a blow. — "And as in dreams,

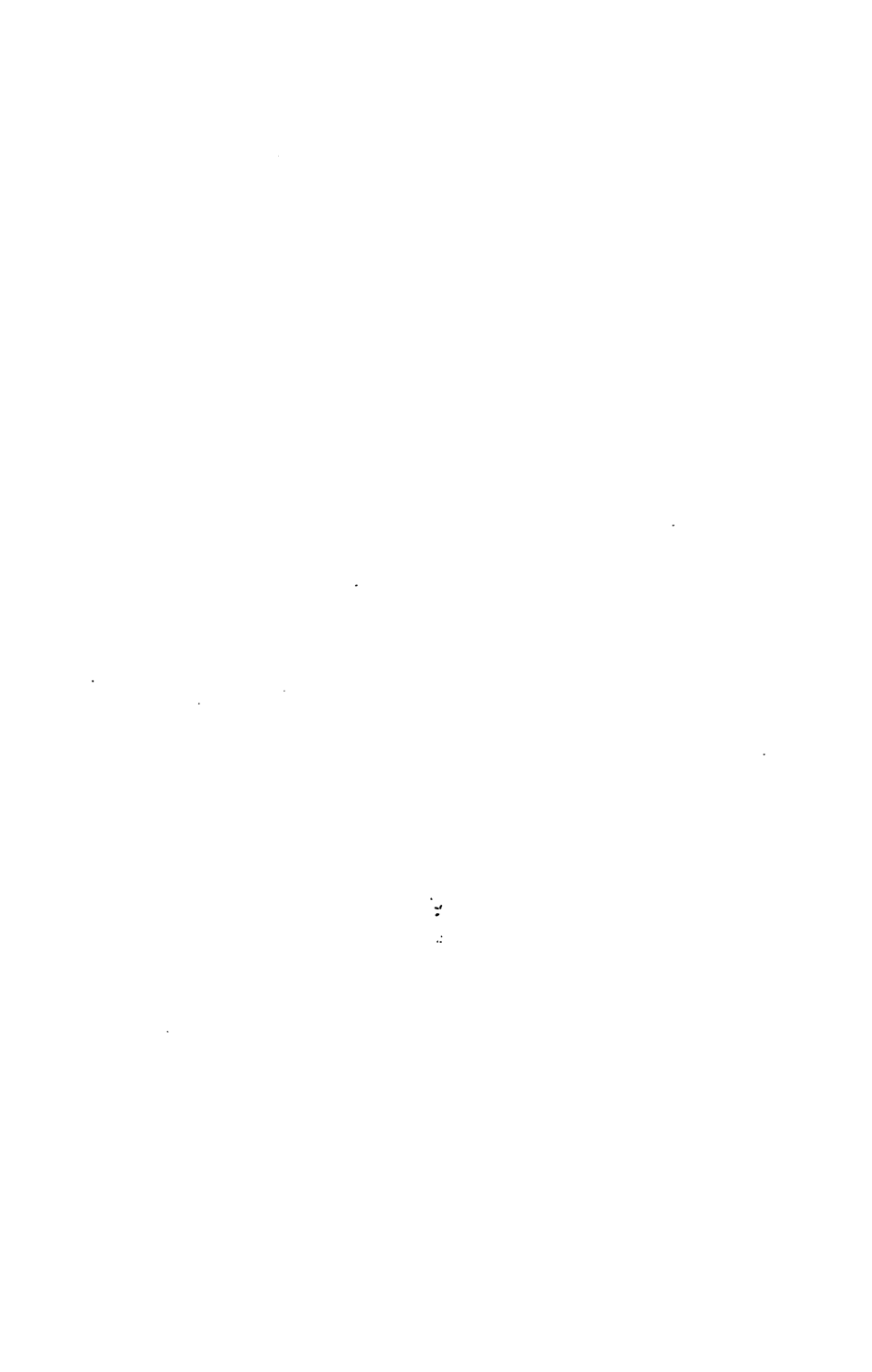
when languid rest in night has closed the eyes, we seem in vain to wish to prolong our anxious courses, *i. e.* objects, (*lit.* 'courses,' 'race,' 'pursuits,') and in the midst of our efforts we sink down (*succidimus*) faint; the tongue has no power, the known energies of the body suffice not, neither voice or words follow:"—so to Turnus, the direful Goddess denies success, by whatever valour (courage) he sought the way. Then in his breast various sentiments (*lit.* 'feelings') are resolved. (formed.) He beholds the Rutulians, and the city, and dallies (delays) through fear, and trembles for the approach of his dart. (*lit.* 'and trembles lest his dart should reach him.' *instare.*') Neither sees he whither he can betake himself, (some render here, 'nor knows he by what means he can rescue himself,') nor by what effort he may make head (march) against his foe, nor (does he see) his chariot any where, or his sister charioteer. At him loitering, (*cunctanti*), Æneas brandishes a fatal weapon, having marked out his destiny with a glance, (*lit.* 'having with his eyes selected his destiny,') and with the whole body hurls it at him from afar. (*eminus*, opposed to *cominus*, 'hand to hand,' 'in close combat;' a military term applied to a contest carried on with missiles.) Never did stones cast from a battering engine (*murali tormento*, 'from a war-like engine for battering down walls,') so roar, nor such claps burst from thunder. After the manner (*instar*) of a black whirlwind flies the spear bearing dire destruction, and lays open the borders of his corslet, and the extreme orbs (circles) of the seven-fold shield: whizzing (hissing) it passes through the middle of his thigh. To earth the mighty Turnus falls on doubled knee. (*ham.*) The Rutulians rise up together with a groan, and the whole mountain around rebellows, and the deep groves far and wide return the sound. (*vocem.*) He, humble, and suppliant, stretching forth his eyes and imploring right hand, says, "Indeed I

have deserved it, nor do I deprecate (my fate;) *i.e.* beg forgiveness,' 'avert by entreaty;' make use of your good fortune. If any regard *for* a wretched father can move you, (such also was your father Anchises to you,) pity, I pray, the old age of Daunus; and restore me to mine, or if you wish rather, (*seu mavis*, 'or if you choose,') my body bereft of life. You have conquered, and the Ausonians have seen (me) vanquished stretch forth my hands: proceed not farther in your hate. (Lavinia is your wife, = 'tua 'est Lavinia conjux,' is here inserted according to some MSS. and editions.) Fierce in arms Æneas stood, rolling his eyes, and restrained his right hand: and now more and more the address (*sermo*) had begun to persuade (move) him hesitating, when high on the shoulder the unfortunate belt appeared, and with its well known bosses the girths (girdle) of the youth Pallas glistened, whom vanquished, Turnus by a wound had prostrated (*in death*, *straverat*,) and on his shoulders wore the hostile badge. He, when with his eyes he *had* drained (*hausit*, 'he drew in') the memorials and spoils of cruel anguish, inflamed with fury and with rage terrible, (he said:) "Shall you then escape (*eripiare*, *lit.* 'be snatched') hence from me clad (*indute*) in the spoils of my (friends?) Pallas, Pallas with this wound sacrifices you, and takes vengeance *on* your guilty blood." (*seclerato ex sanguine*.) Saying this, glowing with passion, (*fervidus*), *in* his opposed bosom (within his hostile breast) he buries (sheathes) the sword. But with cold his limbs (*illi membra*) are relaxed, and with a groan his indignant (*disdainful*) life flies beneath the shades.

TRANSLATION.

ERRATA.

- Page 3. l. 4. 'in her *female* cloud;' rather, 'collected by a woman's hand.'
5. l. 4. 'lülus.'
6. l. 11. 'ungrateful'—*i. e.* 'to me'—'to my dissatisfaction.' *vide* note 144.
9. l. 11. for 'Camertus' read 'Camers.'
l. 16. for 'inexpedients,' read 'expedients.'
l. 22. for 'recognize,' read, 'recognise.'
l. 30. for 'wizzing,' read 'whizzing.'
12. l. 7. for 'Chorinæus,' read 'Corinæus.'
15. l. 8. for 'Monestheus,' read 'Mnestheus.'
l. 29. for 'eupipped,' read ('equipped.'
16. l. 10. for 'those kind,' read, 'those kinds,' or 'that kind.' *See* note 413.
17. l. 11. for 'Anteus" read 'Antheus.'
18. l. 1. for '(shew),' read '(show).'
l. 31. *dele* 'he.'
21. l. 5. 'Asylas;' many copies give 'Asilas;' this, however, is immaterial, as the sense is not at all affected.
23. l. 30. after the exclamation, "Ah me!" insert the note of admiration.
24. l. 20. for '(cove),' read '(voce).'
29. l. 26. for 'born,' read 'borne.'
l. 29. for 'rivetted,' read 'riveted.'
34. l. 1. for 'vail,' read 'veil.'



SUPPLEMENTARY REMARKS AND ANNOTATIONS.

1. *Infractus*] Valdè fractos; *in* having the force of a intensive of the Greeks. Compare 9. 499. "Torpent *infracta* ad prælia vires." Heyne.
3. *Ultrò*] No reproach being yet offered by any. Heyne.
5. *Ille*] Καὶ ἔξοχῳ. Sævissimus princeps ferarum. Minellius. "Ac velut ille canum morsu de montibus altis Actus aper," &c. *i.e.* quem canes minati erant. Minellius. *vide* lib. 10. l. 708, &c.
6. *Movet arma*] 'Prepares itself for fight;' the phrase is borrowed from the fight of men. Heyne.
7. *Toros*] The knotty masses of muscle protuberant about the neck and other parts of the body. Ruzus. *Fixum*] *scil.* in vulnere. Heyne. *Latronis*. The huntsman who has attacked the lion from ambush. Heyne.
13. *Congredior*] *scil.* Paratus sum congredi ('to encounter him,') Minellius.
17. Or let him conquer me, and receive the Latins themselves into his power.' Heyne. *Conjux*] *i.e.* 'cedat in matrimonium; ut conjux ei sit.'
23. *Aurumque*] 'If you desire gold you shall have it from me.' Wagner. *Animus*] 'Ready good will.' Wagner.
29. *Cognato sanguine*] See 7. 866. Et consanguineo toties data dextera Turno?" Heyne.
30. *Conjugis*] Amata; see II. 223. "Et magnum reginæ nomen obumbrat." *Vincla omnia*] 'The ties of religion and of treaty.' Servius.
31. *Promissam*] He had promised his daughter to Æneas by the ambassadors, 7. 267—73. "Vos contra regi mea nunc mandata referte. Est mihi nata, viro gentis quam jungere nostræ, Non patrio ex adyto sortes, non plurima cælo Monstra sinunt: generos externis affore ab oris, Hoc Latio restare canunt, qui sanguine nostrum Nomen in astra ferant. Hunc illum poscere fata Et reor, et (si quid veri mens augurat) opto." Heyne.
33. *Primus*] 'Præ cæteris.' Wagner.
43. *Res bello varias*] 'Consider the vicissitudes incidental to war.'
44. *Longè dividit*] Poetic hyperbole; for Ardea was not very far from Laurentum. So 11. 317. "Est antiquus ager, Tusco mihi proximus amni, Longus in occasum, fines super usque Sicanos."
52. *Longè illi*] Longè illi (auxilium imploranti) mater erit, &c. *i.e.* 'he shall in vain call upon his mother to conceal and hide him (*sese*) in flight.'
72. *Omine tanto*] Tears, ominous at one's departure to battle. Heyne.
74. *Mora libera mortis*] 'To impede death (if it be my fated doom) is not at my discretion.' Heyne.
88. *Aptat habendo*] *i.e.* tries whether his sword be convenient to his hand.' Heyne.
- 101—2. With these lines compare Ovid 3. de Arte: "Ora tument irâ, nigrescunt sanguine venæ, Lumina Gorgoneo sævius angue micant."
104. *Irasci in cornua*] 'Iram colligere ad prælia cornibus ineunda.' Wagner.

SUPPLEMENTARY REMARKS AND ANNOTATIONS.

115. *Lucemque elatis naribus efflant*] Compare with this idea Pindar's expression ἵπποι πῦρ πνέοντες, Olym. Ode 7. as also *ignemque vomentes*, Ovid. Met. 2.

124. *Haud secus*] Whereas they assembled to witness only, not to engage.

139. *Deam*] For nymphs were called goddesses. Wagner.

144. *Ingratum*] As being obnoxious to Juno's displeasure. Heyne.

148. *Cedere*] i. e. 'bene cedere,' 'procedere.'

158. *Excute*] *Excute* for *concute*, *turbare*, σπυγέειν. 7, 339. "*Disjice compositam pacem, sere crimina belli.*" *Disconcert*. Heyne.

169. *Auctor ego*] 'Be not afraid, 'tis I who advise.'

168. *Alterā*] Even if Æneas should fail.

177. *Quam propter*] 'For whose sake;' to procure a settlement on this land.

182. *Et quæ cæruleo sunt numina ponto*] *scil.* 'Obtestor omnia numina cœli, maris, terræ, et inferiorum,' Minellius.

187. *Nostrum adnuerit—Martem.*] 'Shall vouchsafe the battle *ours*;' i. e. 'give us the victory.'

198. *Genus duplex*] i. e. Apollo and Diana=Solem et Lunam.

205. *Miscens*] *scil.* "vis ulla;" 'any power,' even a shock of nature.

206. *Ut*] To all the foregoing engagements he binds himself, *so surely as*, &c.

218. *Ut propius*] 'Ut propius cernunt pugnam, non viribus æquis incedam.'

219. *Adjuvat*] 'Auget metum.' Heyne. Compare lv. 345. "*Adjuvat, et magnâ proclamat voce Diores,*" &c.

229. *Talibus*] "All these brave men, who could themselves fight." Heyne.

235. *Succedet*] In the event of his being slain in this combat with Æneas.

246. *Fefellit*] In consequence of the false interpretation put upon the portent by Tolumnius, 261. &c.

258. *Hostem*] Iovis alitem (247); viz. the eagle that bore away the swan.

258. *Expediuntque manus*] 'Prepare themselves for action,' 'put themselves on the alert.'

263. *Petet ille*] *scil.* Æneas; as the eagle had done, 256.

265. *Defendite raptum*] i. e. 'defendite atque eripite.'

270. *Hasta*] *Hasta*—transadigit horum unum (κατὰ) costas fuleâque (eum) effundit arenâ.

291. *Proterret*] For *proturbat*, 'rushes upon him.' Heyne.

296. *Hoc habet*] A usual phrase concerning a wound received. Heyne.

320. *Pulsa*] For 'emissa;' so *impulsa*, 856. Heyne. *turbine*] for *motu*, 'strong impulse.' Heyne.

332. *Clipeo increpat*] 'Makes a sound by striking the shield,' *no matter with what*. Wagner.

352. *Pretio*] i. e. 'morte.' Iliad, κ. 299. Ruseus.

370. *Adverso curru*] 'While the chariot is borne against the wind.' Heyne.

386. *Nitentem*] This is to be explained from the *two-fold* import of the verb; *niti* meaning 'to support one's self,' hence *niti cuspidē*; and implying also 'to proceed:' hence *niti gressus*, as *ire iter, ire viam*. Wagner.

395. In allusion to this custom Ovid says, "*Jam propē depositus, certē jam frigidus æger.*"

401. *Pæonium*] 'Apollineum.' See 7. 969. Heyne. "*Pæonis revocatum herbis, et amore Dianæ.*"

412. *Dictamnium*] 'Animalia quædam (mirum quàm multa à bestiis homo didicerit) nonnullas herbas atque remedia commonstrarunt, quæ homini postea usui forent: nam *dictamnium* herbam ad extrahendas sagittas utilem, *cervi* hominibus monstravere, percussi eo telo, pastuque ejus herbæ ejecto: id quod Cicero in secundo de naturâ deorum *feris capris* adscribit.' Polydore Virgil. b. l. c. 21. p. 91. Edit Lugduni, 1561.

417. *Labris splendentibus*] scil. 'ære,' i. e. 'lebetes.' Heyne.

Annem] 'Aquam.' Heyne.

440. Cicero in his first book of Offices has the following pertinent observation:— '*Optima hæreditas à patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis, rerumque gestarum* : cui dedecori esse, nefas et vitium judicandum est." Sallust too happily illustrates this suggestion of Virgil:— "Nam sæpe audiui, Q. Maximum, P. Scipionem, præterea civitatis nostræ præclaros viros solitos ita dicere; *cum majorum imagines intuerentur, vehementissimè sibi animum ad virtutem accendi.*"

450. *Ille*] 'Æneas.' Wagner.

451. *Abrupto sidere*] 'A cloud having burst,' which produces tempest; as *sidus* is used for *tempestas*. Heyne. This line would, perhaps, be more satisfactorily punctuated thus—"Qualis ubi ad terras, abrupto sidere, nimbus It mare per medium;" &c.

480. *Conferre manum*] 'cum Æneâ,' for she pursues others. Heyne.

513. *Ille*] 'Æneas.' Heyne. In 535, *Ille* means Turnus.

550. *Equum domitor*] Homericè ἵπποδάμους. Heyne.

563. *Nec acuta, &c.*] Thus Virgil ascribes to that ancient age the origin of the custom of a General haranguing his soldiers *while under arms*. Wagner.

565. *Hæc*] 'Is on our side.' He alludes to the violation of the treaty on the part of the Latins. Heyne.

572. *Hoc caput*] i. e. The city Laurentum; the capital of the belligerent nation. Heyne.

582. 'The Italians twice made enemies; twice a treaty broken;' see 212, &c. 7. 263—6. "Ipse modò Æneas (nostri si tanta cupido est, Si jungi hospitio properat, sociusque vocari) Adveniat; vultus neve exhorrescat amicos. *Pars mihi pacis erit dextram tetigisse tyranni*:" and 284—5. "Talibus Æneadæ donis dictisque Latini Sublimes in equis redeunt, *pacemque* reportant." Heyne.

606. By the 5th law of the 10th Table it was enacted that, 'women were not to tear their faces, or disfigure themselves, or make hideous outcries.' The exact wording of the Law was—"Mulieres genas ne radunto, neve lessum (this is found only in the acc. sing. and means a mournful cry, lamentation for the dead, as *lessum alicui habere*, Cicero: to bewail a dead man) funeris ergo habento." Ex Lege Duodecim Tabularum.

621. *Diversâ*] 'In an opposite direction;' for the sound comes from behind him. Heyne.

643. *Rebus defuit*] 'To make our ruin decisive,' as the saying is.

646. 'Vos inferi Manes estote mihi morituro propitii et faventes: neque enim mei ulterior cura à Diis superis.' Minellius.

The gods of the lower world were distinguished from those of heaven; the former being called *Superi* and the latter *Inferi*. But the last term was not confined to deities alone. All the inhabitants of the invisible world, to which the souls of people were supposed to depart after death, were indiscriminately called *Inferi*. *Elysium* was that part of hell (*apud Inferos*), in which the good spent a spiritual existence of unmingled enjoyment, and *Tartarus* (pl. *Tartara*), the *πάραρπον* of Homer, was the terrible prison-house of the damned.

648. *Culpæ*] scil. The guilt of deeming it *miserum mori*.

694. *Me verius unum*] 'It is more just that I alone should pay the penalty.' Heyne.

725—727. So in Homer, Jupiter balances the fates of Hector and Achilles, (χ. 209, &c.); of the Greeks and the Trojans; (θ. 69.) Heyne.

733. *Ni fuga*] Supply, 'and would have perished immediately, unless flight should succeed to his relief.' Heyne.

746. *Sagittâ*] i. e. 'vulnere.' See 319. Heyne.

798. *Enim*] 'I reproach you thus; for Juturna could not have interfered thus on her own responsibility.'

810. *Nec—videres*] i. e. 'nor otherwise (*did I not know your wish*), would you see me now alone in (*that*) aerial seat submit to things becoming (*or*) unbecoming.

SUPPLEMENTARY REMARKS AND ANNOTATIONS.

854. *Inque omen*] i. e. 'Ut omen esset.' Wagner.
980. *Possem*] *Ni vitam dedisset eternam.*
885. *Caput glauco contexit amictu*] Similarly Virgil says, "Eum tennis glauco velabat amictu carbasus, et crines umbrosa tegebat arundo." lib. 8. v.
33—4.
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ARGUMENT OF THE BOOKS OF THE ÆNEID.

(*Auctore Basilio.*)

1. *Primus* habet, Libycam veniant ut Troës in urbem.
2. Edocet excidium Trojæ, clademque *secundus*.
3. *Tertius* à Trojâ vectos canit æquore Teucros.
4. *Quartus* item miseræ duo vulnera narrat Eliissæ.
5. Manibus ad tumulum *quinto* celebrantur honores.
6. Æneam memorat visentem Tartara *sextus*.
7. In Phrygas Italiam bello jam septimus armat.
8. Dat simul Æneæ socios *octavus* et arma.
9. Daunius expugnat *nono* nova mœnia Trojæ.
10. Exponit *decimus* Tuscorum in litore pugna.
11. *Undecimo* Rutuli superantur morte Camillæ.
12. *Ultimus* imponit bello Turni nece finem.

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